



# Our Firm Platform

The Truth for Our Times

To proclaim the Third Angel's Message to the World

June 2016

For the next two months we are going to examine a chapter from Elder Andreasen's book *The Sanctuary Service*. As you read this chapter you will discover much of which the world either ignores or despises. However, it is a life-giving breath of fresh air in that it gives a road map of hope to a world entrenched in the love of sin. It is the chapter called "The Final Generation". While being the ultimate test of our lives, God also promises to give us the victory. Through God's power, we become victorious. What better news could there be?



## The Last Generation Part 1

by Elder M.L. Andreasen\*

**T**HE final demonstration of what the gospel can do in and for humanity is still in the future. Christ showed the way. He took a human body, and in that body demonstrated the power of God. Men are to follow His example and prove that what God did in Christ, He can do in every human being who submits to Him. The world is awaiting this demonstration (Romans 8: 19). When it has been accomplished, the end will come. God will have fulfilled His plan. He will have shown Himself true and Satan a liar. His government will stand vindicated.

There is much spurious doctrine concerning holiness taught in the world today. On the one hand are those who deny the power of God to save from sin. On the other hand are those who flaunt their sanctity before men and would have us believe that they are without sin. Among the first class are not only unbelievers and skeptics but church members whose vision does not include victory over sin, but who accept a kind of compromise with sin. In the other class are such as have no just conception either of sin or of God's holiness, whose spiritual vision is so impaired that they cannot see their own shortcomings, and hence believe themselves perfect, and whose conception of religion is such that their own understanding of truth and righteousness is superior to that revealed in the Word. It is not easy to decide which is the greater error.

That the Bible inculcates holiness is indisputable. "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thessalonians 5:23). "Follow peace with all men, and holiness, without which no man shall see the Lord (Hebrews 12:14). "For this is the will of God, even your sanctification" (1 Thessalonians 4:3). The Greek word *hagios* in its various forms is translated "sanctify," "holy," "holiness," "sanctified," "sanctification." It is the same word which is used for the two apartments of the sanctuary, and means that which is set apart for

God. A sanctified person is one who is set apart for God, whose whole life is dedicated to Him.

### Forgiveness and Cleansing

The plan of salvation must of necessity include not only forgiveness of sin but complete restoration. Salvation *from* sin is more than forgiveness *of* sin. Forgiveness presupposes sin and is conditioned upon breaking with it; sanctification is separation from sin and indicates deliverance from its power and victory over it. The first is a means to neutralize the effect of sin; the second is a restoration of power for complete victory.

Sin, like some diseases, leaves man in a deplorable condition—weak, despondent, disheartened. He has little control of his mind, his will fails him, and with the best of intentions he is unable to do what he knows to be right. He feels that there is no hope. He knows that he has himself to blame, and remorse fills his soul. To his bodily ailments is added the torture of conscience. He knows that he has sinned and is to blame. Will no one take pity on him?

Then comes the gospel. The good news is preached to him. Though his sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. All is forgiven. He is "saved." What a wonderful deliverance it is! His mind is at rest. No longer does his conscience torment him. He has been forgiven. His sins are cast into the depths of the sea. His heart wells with praise to God for His mercy and goodness to him.

As a disabled ship towed to port is safe but not sound, so

The plan of salvation must of necessity include not only forgiveness of sin but complete restoration.

the man is “saved” but not sound. Repairs need to be made on the ship before it is pronounced seaworthy, and the man needs reconstruction before he is fully restored. This process of restoration is called sanctification, and includes in its finished product body, soul, and spirit. When the work is finished, the man is “holy,” completely sanctified, and restored to the image of God. It is for this demonstration of what the gospel can do for a man that the world is looking.

In the Bible both the process and the finished work are spoken of as “sanctification” For this reason the “brethren” are spoken of as holy and sanctified, though they have not attained to perfection (1 Corinthians 1: 2; 2; Corinthians 1: 1; Hebrews 3:1). A glance through the Epistles to the Corinthians will soon convince one that the saints there mentioned had their faults. Despite this, they are said to be “sanctified” and “called to be saints.” The reason is that complete sanctification is not the work of a day or of a year but of a lifetime.



It begins the moment a person is converted, and continues through life. Every victory hastens the process. There are few Christians who have not gained the mastery over some sin that formerly greatly annoyed them and overcame them. Many a man who has been a slave to the tobacco habit has gained the victory over the habit and rejoices in his victory. Tobacco has ceased to be a temptation. It attracts him no more. He has the victory. On that point he is sanctified. As he has been victorious over one besetment, so he is to become victorious over every sin. When the work is completed, when he has gained the victory over pride, ambition, love of the world—over all evil—he is ready for translation. He has been tried in all points. The evil one has come to him and found nothing. Satan has no more temptations for him. He has overcome them all. He stands without fault before the throne of God. Christ places His seal upon him. He is safe, and he is sound. God has finished His work in him. The demonstration of what God can do with humanity is complete.

Thus it shall be with the last generation of men living on the earth. Through them God’s final demonstration of what He can do with humanity will be given. He will take the weakest of the weak, those bearing the sins of their forefathers, and in them show the power of God. They will be subjected to every temptation, but they will not yield. They will demonstrate that it is possible to live without sin—the very demonstration for which the world has been looking and for which God has been preparing. It will become evident to all that the gospel really can save to the uttermost. God is found true in His sayings.

The last year of the conflict brings the final test; but this only proves to angels and to the world that nothing that the evil one can do will shake God’s chosen ones. The plagues fall, destruction is on every hand, death stares them in the face, but like Job they

hold fast their integrity. Nothing can make them sin. They “keep the commandments of God, and the faith of Jesus” (Revelation 14:12).

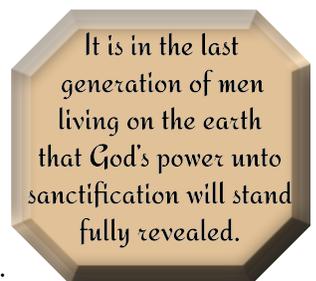
Throughout the history of the world God has had His faithful ones. They have endured affliction and great tribulation. But even in the midst of Satan’s buffetings they have, as the apostle Paul says, through faith “wrought righteousness.” “They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy): they wandered in deserts, and in mountains, and in dens and caves of the earth” (Hebrews 11:37, 38).

And in addition to this galaxy of faithful witnesses, many of whom were martyrs for their faith, God will have in the last days a remnant, a little flock,” in and through whom He will give to the universe a demonstration of His love, His power, His justice, which, if we exempt Christ’s godly life on earth and His supreme sacrifice on Calvary, will be, the most sweeping and conclusive demonstration of all the ages of what God can do in men.

It is in the last generation of men living on the earth that God’s power unto sanctification will stand fully revealed. The demonstration of that power is God’s vindication. It clears Him of any and all charges which Satan has placed against Him. In the last generation God is vindicated and Satan defeated. This may need some further amplification.

### Rebellion in Heaven

The rebellion which took place in heaven and introduced sin into the universe of God must have been a fearful experience both for God and for the angels. Until this time all had been peace and harmony. Discord was unknown; only love prevailed. Then unholy ambitions stirred the heart of Lucifer. He decided that he wanted to be like the Most High. He would exalt his throne above the stars of God; he would sit “upon the mount of the congregation, in the sides of the north” (Isaiah 14:12-14). This declaration of intent was tantamount to an attempt to depose God and usurp His place. It was a declaration of war. Where God sat, Satan would sit. God accepted the challenge.



We have no direct Biblical statement as to the means used by Satan in winning over to his side a multitude of angels. That he lied is clear. That he was a murderer from the beginning is likewise indisputable (John 8:44). As murder has its beginning in hatred, and as this hatred found its fruition in the killing of the Son of God on Calvary, we may believe that Satan’s hatred was directed not only against God the Father, but also—and perhaps especially—against God the Son. In his rebellion Satan went further than a mere threat. He actually did set up his throne, saying boastfully,

"I am a God, I sit in the seat of God" (Ezekiel 28:2).

When Satan thus established his government in heaven, the issue was clear cut. The angels understood clearly the issue. All must take their stand for or against Satan.

In the case of rebellion there is always some grievance, real or fancied, given as the cause. Some become dissatisfied, and, failing to have matters remedied, they resort to rebellion. Those who sympathize with the rebel cause join it. The others remain loyal to the government, and must, of course, take their chance on its survival.

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It apparently came to just such a pass in heaven. The result was war. "There was war in heaven: Michael and His angels fought against, the dragon; and the dragon fought and his angels" (Revelation 12:7). The outcome could have been foreseen. Satan and his angels "prevailed not; neither was

their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceives the whole world: he was cast out into the earth, and his angels were cast out with him" (Verses 8, 9).

Though Satan was defeated, he was not destroyed. By his act of rebellion he had declared God's government at fault, and by the setting up of his own throne he had made claim to greater wisdom or justice than God. These claims are inherent in rebellion and in the establishment of another government. God could ill afford not to give Satan an opportunity to demonstrate his theories. To remove every doubt in the minds of the angels—and later of man—God must let Satan go on with his work. And so Satan was permitted to live and set up his government. For the last six thousand years he has been giving the universe a demonstration of what he will do when he has the opportunity.

### Satan's Demonstration

This demonstration has been permitted to continue until now. And what a demonstration it has been! From the time Cain killed Abel there have been hatred, bloodshed, cruelty, and oppression in the earth. Virtue, goodness, and justice have suffered; vice, vileness, and corruption have triumphed. The just man has been made a prey; God's messengers have been tortured and killed; God's law has been trampled in the dust. When God sent His Son, instead of honoring Him, evil men, under the instigation of Satan, hanged Him on a tree.

Even then God did not destroy Satan. The demonstration must be completed. Only when the last events are taking place, and men are on the point of exterminating one another, will God

interfere to save His own. There will then remain no doubt in the mind of anyone that, had he the power, Satan would destroy every vestige of goodness, hurl God from the throne, murder the Son of God, and establish a kingdom of violence founded in self-seeking and cruel ambition.

What Satan has been demonstrating is really his character and the lengths to which selfish ambition will lead. In the beginning he wanted to be like God. He was dissatisfied with his position as the highest of created beings. He wanted to be God. And the demonstration has shown that when he set his mind upon this goal he would stop short of nothing to attain it. Whoever stands in the way must be put out of the way. If it be God Himself, He must be removed.

The demonstration shows that *high* position is not satisfactory to the ambitious individual. He must have the highest, and even then he is not satisfied. Often a person in a lowly position is tempted to believe that he would be satisfied if his position were improved. He is at least sure that he would be satisfied if he had the highest position possible. But would he? Lucifer was not. He had the highest position possible. But he was not satisfied. He wanted one still higher. He wanted to be God Himself.

In this respect the contrast between Christ and Satan is pronounced. Satan wanted to be God. He wanted it so much that he was willing to do anything to attain his goal. Christ, on the other hand, did not consider it a thing to be grasped to be like God. He voluntarily humbled Himself and became obedient unto death, even the death of the cross. He was God, and He became man. And that this was not a temporary arrangement only for the purpose of showing His willingness, is evidenced by the fact that He will ever remain man. Satan exalted himself; Christ humbled Himself. Satan wanted to become God; Christ became man. Satan wanted to sit as God on a throne; Christ, as a servant, knelt to wash the disciples' feet. The contrast is complete.

### Lucifer

In heaven Lucifer had been one of the covering cherubs (Ezekiel 28:14). This refers to the two angels who in the most holy apartment of the sanctuary stood on the ark, covering the mercy seat. This was doubtless the highest office an angel could occupy, for the ark and the mercy seat were in the immediate presence of God. These angels were the special guardians of the law. They watched over it, as it were. Lucifer was one of them.

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Ezekiel 28:12 contains an interesting statement concerning Lucifer: "Thou sealed up the sum, full of wisdom, and perfect in beauty." The meaning of the expression, "Thou sealed up the sum," is not entirely clear. The reading is capable of varied interpretations. It seems evident, however, that the intent is to show the high position and exalted privilege that were Satan's

before he fell. He was a kind of prime minister, a keeper of the seal.

As in an earthly government a document or law must have the seal attached to it in order to be valid, so in God's government a seal is used. God seems to have apportioned to the angels their work, the same as He has given to man his work. One angel is in charge of the fire (Revelation 14:18). Another angel has charge of the waters (Revelation 16:5). Another has charge of "the seal of the living God" (Revelation 7:2). Although, as stated above, the reading of Ezekiel 28:12 is not entirely clear, some feel justified in translating it, "Thou attached the seal to the ordinance." If this position is tenable, if Lucifer were prime minister and keeper of the seal, it gives an additional reason why he should wish to substitute his own mark for that of God's seal when he left his first abode.

That Satan has been very active against the law is evident. If God's law is a transcript of His character, and if this character is the very opposite of Satan's, Satan stands condemned by it. Christ and the law are one. Christ is the law lived out, the law become flesh. For this reason His life constitutes a condemnation. When Satan warred against Christ, he warred also against the law. When he hated the law he also hated Christ. Christ and the law are inseparable.

An interesting statement is found in the fortieth psalm. Christ speaking, says, "I delight to do Thy will, O My God: yea, Thy law is within My heart" (Verse 8). Though this is doubtless a poetic expression and should not be pressed too far, it is interesting, nevertheless, as an indication of the exalted position of the law. "Thy law is within My heart." A stab at the law is a stab at the heart of Christ. A stab at the heart of Christ is a stab at the law. At the cross Satan so intended. But God meant the outcome to be otherwise. The death of Christ was a tribute to the law. It immeasurably magnified the law and made it honorable. It gave men a new vision of its sacredness and worth. If God would let His Son die; if Christ would willingly give Himself rather than abrogate the law; if it is easier for heaven and earth to pass away than for one jot or tittle of the law to fail, how very sacred and honorable the law must be!

When Christ died on the cross He had demonstrated in His life the possibility of keeping the law. Satan had not succeeded in leading Christ into sin. Possibly he did not expect to be able to do that. But if he could have induced Christ to use His divine power to save Himself, He would have accomplished much. Had Christ done so, Satan could have claimed that this invalidated the demonstration God intended to make, namely, that it was possible for men to keep the law. As it was, Satan was defeated. But till the very last he continued the same tactics. Judas hoped Christ would free Himself, thus using His divine power to save Himself. On the

cross Christ was taunted: "He saved others; Himself He cannot save." But Christ did not falter. He could have saved Himself, but He did not. Satan was baffled. He could not understand. But he knew that when Christ died without his having been able to make Him sin, his own doom was sealed. In His death Christ was victor.

But Satan did not give up. He had failed in his conflict with Christ, but he might yet succeed with men. So he went to "make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ" (Revelation 12:17). If he could overcome them he might not be defeated.

### God's Demonstration

The demonstration which God intends to make with the last generation on earth means much, both to the people and to God. Can God's law really be kept? That is a vital question. Many deny that it can be done; others glibly say it can. When the whole question of commandment-keeping is considered, the problem assumes large proportions. God's law is exceedingly broad; it takes cognizance of the thoughts and intents of the heart. It judges motives as well as acts, thoughts as well as words. Commandment keeping means entire sanctification, a holy life, unswerving allegiance to right, entire separation from sin, and victory over it. Well may mortal man cry out, Who is sufficient for these things?

Yet, to produce a people that will keep the law is the task which God has set Himself and which He expects to accomplish. When the statement and challenge are issued by Satan: "No one can keep the law. It is impossible. If there be any that can do it or that have done it, show them to me. Where are they that keep the commandments?" God will quietly answer, Here they are. "Here are they that keep the commandments of God, and the faith of Jesus" (Revelation 14:12).

Let us say it reverently: God must meet Satan's challenge. It is not God's plan, or a part of His purpose, to subject men to tests that only a chosen few can survive. In the Garden of Eden, God subjected Adam and Eve to the lightest test conceivable. No one can say that our first parents fell because the test was too hard for them. If they fell, it was not because the test was hard or because they had not been provided with strength to resist. The temptation was not held before them constantly. Satan was not permitted to molest them everywhere. He had access to them at only one place, namely, at the tree of knowledge. That place they knew. They could stay away from it if they wanted to. Satan could not follow them everywhere. If they went where Satan was, it was because they wanted to. But even if they went there to examine the tree,

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they need not have remained there. They could walk away. And even if Satan offered them the fruit, they need not take it. But they took it and ate. And they ate it because they wanted to, not because they had to. They deliberately transgressed. There was no excuse. God could not have devised an easier test.

When God commands men to keep His law, it does not serve the purpose He has in mind to have only a few men keep it, just enough to show it can be done. It is not in line with God's character to pick outstanding men of strong purpose and superb training, and demonstrate through them what He can do. It is much more in harmony with His plan to make His requirements such that even the weakest need not fail, so that none can ever say that God demands that which can be done by only a few. It is for this reason that God has reserved His greatest demonstration for the last generation. This generation bears the results of accumulated sins. If any are weak, they are. If any suffer from inherited tendencies, they do. If any have an excuse because of weakness of any kind, they have. If, therefore, these can keep the commandments, there is no excuse for anyone in any other generation not doing so also.

But this is not enough. God intends in His demonstration to show, not merely that ordinary men of the last generation can successfully pass a test such as He gave to Adam and Eve, but that they can survive a test much harder than such as falls to the lot of common men. It will be a test comparable to the one Job passed through, and approaching that which the Master underwent. It will test them to the utmost.

"You have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy" (James 5: 11). Job passed through some experiences that will be repeated in the lives of the chosen ones of the last generation. It may be well to consider them.

Part 2 will be in the next issue

\*M.L. Andreasen served as president of the Greater New York Conference (1908 - 1910), president of Hutchinson Theological Seminary (1910 - 1918), professor at Union College (1918 - 1922), professor at Washington Missionary College (now Washington Adventist University) (1922 - 1924), president of the Minnesota Conference (1924 - 1931), president of Union College, Nebraska (1931 - 1938), and field secretary of the General Conference (1941 - 1950). He taught at the Seventh-day Adventist Theological Seminary (now located at Andrews University) from 1938 - 1950, and was recognized as a leading denominational scholar on the atonement and related topics.



## The Shameful Social Gospel

by T. A. McMahon



*For various reasons, Christians of different sorts have tinkered with "the gospel of Christ" as though it needed adjustments. Not major alterations, most will tell you, but just some minor tweaking here and there. The changes often begin by one's declaring that there is no real change involved, simply a shift in emphasis. Yet, no matter what the rationale may be, the end result is being "ashamed of the gospel of Christ."*

*To be "ashamed of the gospel" covers a number of attitudes from being totally embarrassed by it to thinking one can improve upon it a bit to make it more acceptable. One example of the former is the recent claim by an Emerging Church author that the teaching regarding Christ's paying the full penalty for the sins of mankind through His substitutionary death on the Cross is irrelevant and viewed as "a form of cosmic child abuse." More subtle examples include trying to make the gospel seem less exclusive, and the "softening" of the consequences from which the gospel saves mankind, such as the wrath of God and the Lake of Fire. Prevalent among many religious leaders who profess to be Evangelical Christians (i.e., Bible-believing Christians) is the promotion of a gospel that is acceptable to, and even admired by, people throughout the world. Today, the most popular form of this is the social gospel. ...*

*The social gospel is a deadly disease for "people of faith." It reinforces the belief that salvation can be attained by doing good works, putting aside differences for the common good, treating others the way we want to be treated, acting morally, ethically, and sacrificially—and that doing so will endear humans to God. No. These are self-deceptive strivings that spurn God's salvation, deny His perfect standard, and reject His perfect justice. Salvation is "not of works, lest any man should boast." In fact, it is "by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Ephesians:2:8-9). Jesus declared Himself to be condemned humanity's only hope for reconciliation with God: "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John:14:6). There is no other way, because God's perfect justice demanded that the penalty for sin for every human ("for all have sinned"—Romans:3:23) be paid. Only the perfect, sinless God-Man could and did pay that infinite penalty in full by His death upon the Cross. Only faith in Him reconciles a person with God. ...*

To read the entire article go to: <http://www.thebereanall.org/content/shameful-social-gospel>

# Health Talk

## Recipe for Gems

From *Health*, or *How to Live*, no. 1, p. 32-34. "Gems: Into cold water stir graham [whole wheat] flour sufficient to make a batter about the same consistency as that used for ordinary griddle cakes. Bake in a Hot oven, in the cast-iron bread [gem] pans. [Much like muffin pans, only of cast iron. They come with different shaped cups, some shallow and broad, up to three inches, and some deep.] The pans should be heated before putting in the batter.

"Note: This makes delicious bread. No definite rule as to the proportions of flour and water can be given, owing to the difference in the absorbing properties of various kinds of flour. If too thin, the cakes will be hollow; if too thick, not so light. A little experience will enable any person to approximate the right proportions with sufficient exactness. The flour should be stirred into the water very slowly, in the same manner as in making mush. If hard water is used, they are apt to be slightly tough. A small quantity of sweet milk will remedy this defect.

"Cornmeal gems: Stir slowly into one quart of new milk, cornmeal sufficient to make a thin batter. Bake in a hot oven in the bread [gem] pans.

"Fine-flour gems: Gems made of fine flour in the same manner as of graham, the batter being rather stiffer, however, say about like ordinary bread sponge, and baked in the bread [gem] pans, are as light, and far sweeter, than any soda biscuit, and by all who have tasted them are pronounced excellent."—Ellen G. White: Volume 2—The Progressive Years: 1862-1876, p. 495.



## On Bathing

"Bathing helps the bowels, stomach, and liver, giving energy and new life to each. It also promotes digestion, and instead of the system's being weakened, it is strengthened."—*Testimonies for the Church*, Vol. 3, p. 70, 71.

## Use Your Muscles

"It is not good policy to give up the use of certain muscles because pain is felt when they are exercised. The pain is frequently caused by the effort of nature to give life and vigor to those parts that have become partially lifeless through inaction. The motion of these long disused muscles will cause pain, because nature is awakening them to life."—*Testimonies for the Church*, Vol. 3, p. 78.



## Nature's True Remedies

"Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power—these are the true remedies. Every person should have a knowledge of nature's remedial agencies and how to apply them. It is essential both to understand the principles involved in the treatment of the sick and to have a practical training that will enable one rightly to use this knowledge."—*Child Guidance* 366.1

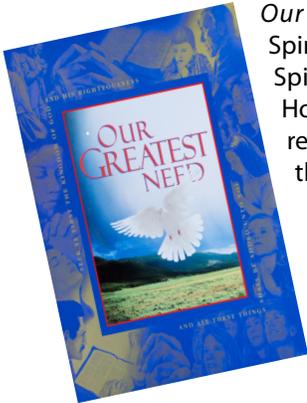
## What is the Best Exercise?

"Walking, in all cases where it is possible, is the best exercise, because in walking, all the muscles are brought into action. Many who depend upon the movement-cure could, by exercise, accomplish more for themselves than the movements can do for them. There is no exercise that can take the place of walking. Want of exercise causes the bowels to become enfeebled and shrunken. Exercise will strengthen these organs that have become enfeebled for want of use. The circulation of the blood is greatly improved by the act of walking. The active use of the limbs will be of the greatest advantage to invalids."—*The Health Reformer*, July 1, 1872, par. 14

## What are the Best Foods for Our Bodies?

"Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator."—*The Ministry of Healing*, p. 296, 1905

## Our Greatest Need



*Our Greatest Need* is a collection of Spirit of Prophecy quotes on the Holy Spirit. God says that He will give the Holy Spirit to those who ask. Read the requirements given by God to receive the Holy Spirit into your life.

To purchase a copy of the book, *Our Greatest Need*, send request to OGN, PO Box 1194, Sandy, OR, 97055. Cost is \$15.00, which includes shipping. The size is 8 ½ x 11.

## Pray for the Holy Spirit

*“Review & Herald”, January 3, 1907*

And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed (Romans 13:11 KJV).

He who is truly converted stands as a representative of Christ. Let our brethren and sisters remember that we are living on the verge of the eternal world. The cases of all are being tried in the heavenly courts, and it is high time to put away sin, and to work earnestly to save as many as possible.

Among God’s people there should be, at this time, frequent seasons of sincere, earnest prayer. The mind should constantly be in a prayerful attitude. In the home and in the church, let earnest prayers be offered in behalf of those who have given themselves to the preaching of the Word. Let believers pray as did the disciples after the ascension of Christ.

The members of our churches need to be converted, to become more spiritual-minded. A chain of earnest, praying believers should encircle the world. Let all pray in humility. A few neighbors may meet together to pray for the Holy Spirit. Let those who cannot leave home, gather in their children, and unite in learning to pray together. They may claim the promise of the Saviour: “Where two or three are gathered together in my name, there am I in the midst of them.” —Review & Herald January 3, 1907

## Suggested reading

### from our web site

Visit our web site (<http://www.ourfirmplatform.com/>) and read the article by Kevin Paulson: “The Lower And Higher Natures”. In it, Kevin makes it clear so you will know whether you are a Seventh-day Adventist or an Evangelical Seventh-day Adventist.

“The time is at hand when there will be sorrow in the world that no human balm can heal. The Spirit of God is being withdrawn. Disasters by sea and by land follow one another in quick succession. How frequently we hear of earthquakes and tornadoes, of destruction by fire and flood, with great loss of life and property! Apparently these calamities are capricious outbreaks of disorganized, unregulated forces of nature, wholly beyond the control of man; but in them all, God’s purpose may be read. They are among the agencies by which He seeks to arouse men and women to a sense of their danger.”

*Prophets and Kings, page 277*

## Gems for Thought

"Like seeks like. Like appreciates like. Christ recognizes his own Spirit and image in his followers. As they become more like him, they seek a closer association with him. His character shines with new attractions. They see matchless charms in their Redeemer, and he becomes 'the chiefest among ten thousand,' and the one 'altogether lovely.' His ways are precious to them, and it is their delight to do his will." "Signs of the Times", January 6, 1888, par. 14.

"The conditions and promises are the same in the Old Testament as they are in the New. The favor of God is promised only to those who obey him. 'If ye keep my commandments, ye shall abide in my love,' says the Master. If we would claim the rich promises, if we would have the pardon of our sins, and eternal life at last, we must yield a royal service to the God of Heaven. In our faithful performance of his requirements consists our prosperity as a church and as individuals. Not in great talents, not in great possessions, not in grand appearances, but in humble service to our Maker is our strength, wisdom, and understanding." "Signs of the Times", January 6, 1888, par. 16.

"By His [Christ's] perfect obedience He has made it possible for every human being to obey God's commandments. When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. Then as the Lord looks upon us He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah." — Ellen G. White, *The Faith I Live By*, page 113.

"The words of Jesus test the profession we make. He declares: 'He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.... If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me.' 'If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever: even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you.'" — "Signs of the Times", January 6, 1888, par. 15.

## A Spirit of Prophecy Collection on the End of Time

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