



Our Firm Platform

"To proclaim the Third Angel's Message to the world"

June 2014

Worldliness in the Church

by E. G. White

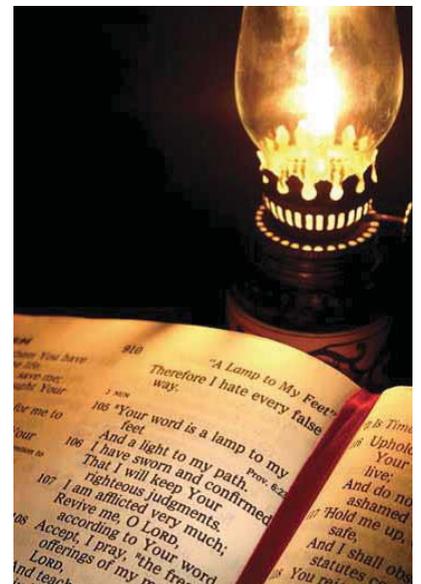
Jesus has left us word: *"Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly He find you sleeping. And what I say unto you I say unto all, Watch."* We are waiting and watching for the return of the Master, who is to bring the morning, lest coming suddenly He find us sleeping. What time is here referred to? *Not to the revelation of Christ in the clouds of heaven to find a people asleep. No; but to His return from His ministration in the most holy place of the heavenly sanctuary, when He lays off His priestly attire and clothes Himself with garments of vengeance, and when the mandate goes forth: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."*

When Jesus ceases to plead for man, the cases of all are forever decided. This is the time of *reckoning with His servants.* To those who have *neglected the preparation of purity and holiness*, which fits them to be waiting ones to welcome their Lord, the sun sets in gloom and darkness, and rises not again. *Probation closes; Christ's intercessions cease in heaven. This time finally comes suddenly upon all, and those who have neglected to purify their souls by obeying the truth are found sleeping.* They became weary of waiting and watching; they became indifferent in regard to the coming of their Master. They longed not for His appearing, and thought there *was no need of such continued, persevering watching.* They had been disappointed in their expectations and might be again. They concluded that there was time enough yet to arouse. They would be sure not to lose the opportunity of securing an earthly treasure. It would be safe to get all of this world they could. And in securing this object, *they lost all anxiety and interest in the appearing of the Master. They became indifferent and careless, as though His coming were yet in the distance. But while their interest was buried up in their worldly gains, the work closed in the heavenly sanctuary, and they were unprepared.*

When Jesus ceases to plead for man, the cases of all are forever decided.

If such had only known that the work of Christ in the heavenly sanctuary would close so soon, *how differently would they have conducted themselves, how earnestly would they have watched!* The Master, anticipating all this, gives them timely warning in the command to watch. He distinctly states the suddenness of His coming. He does not measure the time, lest we shall neglect a momentary preparation, and in our indolence look ahead to the time when we think He will come, and defer the preparation. *"Watch ye therefore: for ye know not."* Yet this foretold uncertainty, and suddenness at last, *fails to rouse us from stupidity to earnest wakefulness, and to quicken our watchfulness for our expected Master. Those not found waiting and watching are finally surprised in their unfaithfulness.* The Master comes, and instead of their being ready to open unto Him immediately, *they are locked in worldly slumber, and are lost at last.*

A company was presented before me in contrast to the one described. They were waiting and watching. Their eyes were directed heavenward, and the words of their Master were upon their lips: "What I say unto you I say unto all, Watch." "Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly He find you sleeping.



The Lord intimates a delay before the morning finally dawns. But He would not have them give way to weariness, nor relax their earnest watchfulness, because the morning does not open upon them as soon as they expected. The waiting ones were represented to me as looking upward. They were encouraging one another by repeating these words: "The first and second watches are past. We are in the third watch, waiting and watching for the Master's return. There remains but a little period of watching now." I saw some becoming weary; their eyes were directed downward, and they were engrossed with earthly things, and were unfaithful in watching. They were saying: "In the first watch we expected our Master, but were disappointed. We thought surely He would come in the second watch, but that passed, and He came not. We may be again disappointed. We need not be so particular. He may not come in the following watch. We are in the third watch, and now we think it best to lay up our treasure on the earth, that we may be secure against want." Many were sleeping, stupefied with the cares of this life and allured by the deceitfulness of riches from their waiting, watching position.

In order to acquire the heavenly treasure, they must sacrifice the earthly.

Angels were represented to me as looking on with intense interest to mark the appearance of the weary yet faithful watchers, lest they be too sorely tried, and sink under the toil and hardships made doubly severe because their brethren had been diverted from their watch, and become drunk with worldly cares and beguiled by worldly prosperity. These heavenly angels grieved that those who were once watching should, by their indolence and unfaithfulness, increase the trial and burdens of those who were earnestly and perseveringly endeavoring to maintain their waiting, watching position.

I saw that it was impossible to have the affections and interests engrossed in worldly cares, to be increasing earthly possessions, and yet be in a waiting, watching position, as our Saviour has commanded. Said the angel: "They can secure but one world. In order to acquire the heavenly treasure, they must sacrifice the earthly. They cannot have both worlds." I saw how necessary a continuance of faithfulness in watching was in order to escape the delusive snares of Satan. He leads those who should be waiting and watching, to take an advance step toward the world; they have no intention of going further, but that one step removed them that much further from Jesus, and made it easier to take the next; and thus step after step is taken toward the world, until all the difference between them and the world is a profession, a name only. They have lost their peculiar, holy character, and there is nothing except their profession to distinguish them from the lovers of the world around them.

I saw that watch after watch was in the past. Because of this, should there be a lack of vigilance? Oh, no! *There is the greater necessity of unceasing watchfulness, for now the moments are fewer than before the passing of the first watch. Now the period of waiting is necessarily shorter than at first.*

If we watched with unabated vigilance then, how much more need of double watchfulness in the second watch. The passing of the second watch has brought us to the third, and now it is inexcusable to abate our watchfulness. The third watch calls for threefold earnestness. To become impatient now would be to lose all our earnest, persevering watching heretofore. The long night of gloom is trying; but the morning is deferred in mercy, because if the Master should come, so many would be found unready. God's unwillingness to have His people perish has been the reason for so long delay. But the coming of the morning to the faithful, and of the night to the unfaithful, is right upon us. By waiting and watching, *God's people are to manifest their peculiar character, their separation from the world. By our watching position we are to show that we are truly strangers and pilgrims upon the earth.* The difference between those who love the world and those who love Christ is so plain as to be unmistakable. While worldlings are all earnestness and ambition to secure earthly treasure, *God's people are not conformed to the world, but show by their earnest, watching, waiting position that they are transformed; that their home is not in this world, but that they are seeking a better country, even a heavenly.*

I hope, my dear brethren and sisters, that you will not pass your eye over these words without thoroughly considering their import. As the men of Galilee stood looking steadfastly toward heaven, to catch, if possible, a glimpse of their ascending Saviour, two men in white apparel, heavenly angels commissioned to comfort them for the loss of the presence of their Saviour, stood by them and inquired: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

"God designs that His people shall fix their eyes heavenward, looking for the glorious appearing of our Lord and Saviour Jesus Christ. While the attention of worldlings is turned to various enterprises, ours should be to the heavens; our faith should reach further and further into the glorious mysteries of the heavenly treasure, drawing the precious, divine rays of light from the heavenly sanctuary to shine in our hearts, as they shine upon the face of Jesus. The scoffers mock the waiting, watching ones, and inquire: "Where is the promise of His coming? You have been disappointed. Engage now with us, and you will prosper in worldly things. Get gain, get money, and be honored of the world." The waiting ones look upward and answer: "We are watching." And by turning from



earthly pleasure and worldly fame, and from the deceitfulness of riches, they show themselves to be in that position. *By watching they become strong; they overcome sloth and selfishness and love of ease. Affliction's fire kindles upon them, and the waiting time seems long. They sometimes grieve, and faith falters; but they rally again, overcome their fears and doubts, and while their eyes are directed heavenward, say to their adversaries: "I*

By watching they become strong; they overcome sloth and selfishness and love of ease.

am watching, I am waiting the return of my Lord. I will glory in tribulation, in affliction, in necessities."

The desire of our Lord is that we should be watching, so that when He cometh and knocketh we may open to Him immediately. A blessing is pronounced upon those servants whom He finds watching. "He shall gird Himself, and make them to sit down to meat, and will come forth and serve them." Who among us in these last days will be thus specially honored by the Master of assemblies? Are we prepared without delay to open to Him immediately and welcome Him in? Watch, watch, watch. Nearly all have ceased their watching and waiting; we are not ready to open to Him immediately. The love of the world has so occupied our thoughts that our eyes are not turned upward, but downward to the earth. We are hurrying about, engaging with zeal and earnestness in different enterprises, but God is forgotten, and the heavenly treasure is not valued. We are not in a waiting, watching position. The love of the world and the deceitfulness of riches eclipse our faith, and we do not long for, and love, the appearing of our Saviour. We try too hard to take care of self ourselves. We are uneasy and greatly lack a firm trust in God. Many worry and work, contrive and plan, fearing they may suffer need. They cannot afford time to pray or to attend religious meetings and, in their care for themselves, leave no chance for God to care for them. And the Lord does not do much for them, for they give Him no opportunity. They do too much for themselves, and believe and trust in God too little.

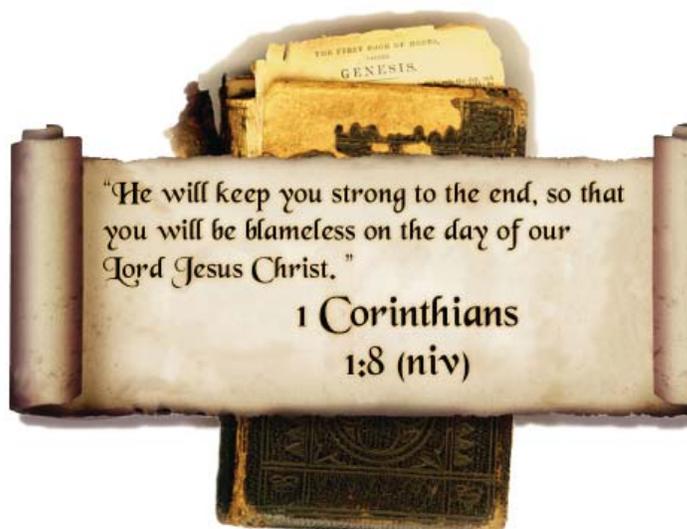
The love of the world has a terrible hold upon the people whom the Lord has commanded to watch and pray always, lest coming suddenly He find them sleeping. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

I have been shown that God's people who profess to believe present truth are not in a waiting, watching position. They are increasing in riches and are laying up their treasures upon the earth. They are becoming rich in worldly things, but not rich toward God. They do not believe in the shortness of time; they do not believe

that the end of all things is at hand, that Christ is at the door. They may profess much faith; but they deceive their own souls, for they will act out all the faith that they really possess. Their works show the character of their faith and testify to those around them that the coming of Christ is not to be in this generation. According to their faith will be their works. Their preparations are being made to remain in this world. They are adding house to house, and land to land, and are citizens of this world." {2T p. 190-196.2} {All emphasis is added}

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence. And give him no rest, till he establish, and till he make Jerusalem a praise in the earth...Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken. {Isa. 62:6-7,10-12} {All emphasis is added}

"Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." {Luke 12:35-37} {All emphasis is added}



Dear Brothers and Sisters in the Lord

Greetings in the name of our precious Saviour, Jesus Christ. **Our Firm Platform** is not a ministry; it is a group of lay people who are working for a **Revival of true Godliness in our beloved church**, just as the Bible tells us within the Laodicean Message found in Rev. 3:14-22, and in the Spirit of Prophecy, 8T p. 251 and 1SM p. 127.

We all believe that Jesus is coming oh so soon, sooner than many today believe or understand, we are not nearing the end, **we are living the end now**. Our goal is to spread this truth of a **True Revival** found in the quotes above as quickly as possible, that we may hasten His coming. We are not trying to create any **new organization** or to establish a **new church**; our desire is only to help our people to focus on Jesus and His Righteousness found in the **1888 Message** and in the **Sanctuary**. These messages are **Our Foundation** and **Firm Platform**, and are what the world is waiting to hear. These are the Messages that will bring a **TRUE REVIVAL WITHIN**. It is not enough to just have a form of Godliness, but we all must experience this, and reveal this power of true Godliness to the world and in our lives.

We are living in the **Day of Atonement** at this very hour. We must experience overcoming all sin during the Early Rain, and be ready to stand when **our test** comes and **our Probation closes** with **the first phase of the Sunday Law**. The Wheat and Tares will then be separated and **Sealed**, ready to receive the **Latter Rain** and to give the **Loud Cry Message** of Rev. 18:1-4 to the world.

Now is the time for the Lay people to awake, to arise, and to shine as true lights of our Message, to shine as lights in this world of moral darkness. There is no more time for us to live for our own pleasure, and be happy with a form of Godliness. Jesus is coming oh so soon, let us all work together for our Saviour and the Godhead. We believe, with all the signs that we can see today, that the Lord will very soon take the reins into His hands and finish His work on the earth, and we all can have a part in finishing this work that He has entrusted to us, Seventh-day Adventist. See Rom. 9:26-28 and TM p. 300.

If you wish not to receive **Our Firm Platform** any more, just send us a note asking to be removed from the mailing list at this address, **O.G.N. P.O. Box 1194, Sandy, OR, 97055** and we will remove you from the mailing list, God Bless.

Do the Greatest Amount of Good

He who loves Christ the most will do the greatest amount of good. There is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God. If men will endure the necessary discipline, without complaining or fainting by the way, God will teach them hour by hour, and day by day. He longs to reveal His grace. If His people will remove the obstructions, He will pour forth the waters of salvation in abundant streams through the human channels. If men in humble life were encouraged to do all the good they could do, if restraining hands were not laid upon them to repress their zeal, there would be a hundred workers for Christ where now there is one. *Desire of Ages* 250.4

Gems for Thought

from the Spirit of Prophecy

Earnest, persevering supplication to God in faith—faith that leads to entire dependence upon God, and unreserved consecration to His work—can alone avail to bring men the Holy Spirit's aid in the battle against principalities and powers. —*Desire of Ages*, p. 431.2

If you believe the promise,—believe that you are forgiven and cleansed,—God supplies the fact; you are made whole, just as Christ gave the paralytic power to walk when the man believed that he was healed. It is so if you believe it. —*Steps to Christ*, p. 51.1

Understanding The Three Angels' Messages

Bill Eichner

Notice these principles:

1. The three angels have different starting points but each merges with the following one building to a climax with the third.
2. They are "an anchor to the people of God" a firm platform, if you please. (EW 256)
3. These messages relate especially to our day, just before Jesus returns.
4. They are of utmost importance to understand for our church was built upon these messages. For it is here that the sanctuary was begun to be understood.

The first Angel began to be sounded in the 1830s and 1840s.

Rev. 14:6-7: And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

This first message was to give the world a life-saving message that Jesus loves us so much he is not willing that any should perish (2 Peter 3:9). Everyone was to receive news that Jesus created our world in six literal days (John 1:1-3, 10, 14) and rested on the seventh (Genesis 2:2). We are to know that a judgment was starting in 1844, how-be-it misunderstood by the Millerites. It was those who continued to study that made up the remnant church who came to understand that this world was not the focal point in 1844, but Jesus moving into the most holy place (Dan 8:14). This is our message to protect us from such error as the secret rapture and Israel being an end-time focus, for instance.



The second angel's message "was first preached in the summer of 1844" (GC 389).

Rev. 14:8: And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

The fall of Babylon, that started in 1844, is not yet complete, but ongoing. The rejection, by the mainstream protestant churches, of the first angel's message leads to their continued rejection of the second. Sister White tells us; "As they have continued to reject the special truths for this time they have fallen lower and lower." (GC 389) To be true to Jesus, we must warn our relatives, friends and neighbors "for what is soon to break upon the world as an overwhelming surprise" (Please read the section in Christian Service "Revival and Reformation Needed" pp. 41.3-43.2, printed on page 6 for your convenience).

Now to the third angel's message.

Rev. 14: 9-10: And the third angel followed them, saying with a loud voice, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."

Finally, the last plea is given with it's fearsome results. If we really have love for others, we cannot be still. A call must come forth from our pens or lips before it is forever too late. The question may be asked: "Isn't this a negative message?" Not unless we fail to give it. Not if we truly have the love of Jesus in us. The very thought of seeing others outside the walls of the New Jerusalem after the millennium will cause us to have a broken heart. Now is the time we can give this message before it is forever too late.

Spread the Good News

Revival and Reformation Needed

Christian Service by E.G. White

Christians should be preparing for what is soon to break upon the world as an overwhelming surprise, and this preparation they should make by diligently studying the word of God, and striving to conform their lives to its precepts.... God calls for a revival and a reformation.—Prophets and Kings, 626.{ChS 41.3}

A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work.—The Review and Herald, March 22, 1887. {ChS 41.4}

The time has come for a thorough reformation to take place. When this reformation begins, the spirit of prayer will actuate every believer, and will banish from the church the spirit of discord and strife.—Testimonies for the Church 8:251.{ChS 42.1}

A revival and a reformation must take place under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from the spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they must blend.—The Review and Herald, February 25, 1902.{ChS 42.2}

Do not the Scriptures call for a more pure and holy work than we have yet seen? ... God calls upon those who are willing to be controlled by the Holy Spirit to lead out in a work of thorough reformation. I see a crisis before us, and the Lord calls for His laborers to come into line. Every soul should now stand in a position of deeper,

truer consecration to God than during the years that have passed.... I have been deeply impressed by scenes that have recently passed before me in the night season. There seemed to be a great movement—a work of revival—going forward in many places. Our people were moving into line, responding to God's call.—The General Conference Bulletin, May 29, 1913, p. 34.{ChS 42.3}

In visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought.... Hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God.—Testimonies for the Church 9:126.{ChS 42.4}

There is great necessity for a reformation among the people of God. The present state of the church leads to the inquiry, Is this a correct representation of Him who gave His life for us?—Testimonies for the Church 3:474. {ChS 43.1}

When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested. Divine power will be revealed. The church will see the providential working of the Lord of hosts. The light of truth will shine forth in clear, strong rays, and as in the time of the apostles, many souls will turn from error to truth. The earth will be lightened with the glory of the Lord.—Testimonies for the Church 9:46.{ChS 43.2}

It is for our own benefit to keep every gift of God fresh in our memory. Thus faith is strengthened to claim and to receive more and more. There is greater encouragement for us in the least blessing we ourselves receive from God than in all the accounts we can read of the faith and experience of others. —Desire of Ages, p. 348.2