

CENTENNIAL YEAR

The Sabbath Watchman

March-April 2014



**Reformation in the
20th Century and Beyond**

page 8

Centennial Commemoration

page 17

The First Christians and War

page 21

The Important Theme

The whole of the gospel is embraced in the third angel's message, and in all our work the truth is to be presented as it is in Jesus. In the preaching of the word the first and most important thing is to melt and subdue the soul by presenting the Lord Jesus Christ as the sin-pardoning Saviour. We are to keep before the people the cross of Calvary. We should teach them that Christ's death was caused by the transgression of the law of God; that Christ died to give men an opportunity of becoming loyal subjects of His kingdom. Never should a sermon be preached, or Bible instruction in any line be given, without pointing the hearers to the Lamb of God that taketh away the sin of the world.

But we should be careful not to lessen the force of the warning which God has given for this time. We are in danger of giving the message in so indefinite a manner that it does not impress the people. So many other interests are brought in, that the very message which should be proclaimed with power becomes tame and voiceless. While the churches profess to believe in Christ, they are violating the law which Christ Himself proclaimed from Sinai. The Lord bids us, "Lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." Isaiah 58:1. The trumpet is to give a certain sound. Lift up the standard, the commandments of God and the faith of Jesus. Make this the important theme. Then by your strong arguments wall it in, and make it of still greater force. Dwell more on the Revelation. Read, explain, and enforce its teaching.

Our warfare is aggressive. Tremendous issues are before us, yea, and right upon us. Our prayers should ascend to God that the four angels may be commissioned to hold the four winds, that they may not blow to injure or destroy until the last warning has been given to the world. Then let us work in harmony with our prayers. Let nothing lessen the force of the truth for this time. The third angel's message must do its work of separating from the churches a people who will take their stand on the platform of eternal truth. —*Australian Union Conference Record*, June 1, 1900.

Ellen G. White.

In this issue

Spirits and War	3
Reformation in the 20th Century and Beyond	8
Textual Analysis	14
Centennial Commemoration	17
The Divine-Human Family, No. 2—All in Him	21
The Way of the Adventists, Part 18	26
The First Christians and War	30
News to Inspire	33
Preparing for the Abodes of Bliss	36

The Sabbath Watchman

Vol. 89, No. 2

Beacon of hope, faith, and truth in a confused world.

We believe:

- The all-wise, loving God created all things in the universe by His Son, Jesus Christ; He is its Owner and Sustainer.
- He met the challenge to His loving leadership and authority by reconciling the world to Himself through the life, death, and resurrection of His Son, the Word made flesh.
- The Holy Spirit, Jesus' representative on earth, convicts of sin, guides into truth, and, when abiding in man, overcomes all unrighteousness.
- The Bible is the record of God's dealings with mankind and the standard of all doctrine; the Ten Commandments are the transcript of His character and the foundation of all enduring reform.
- His people, in harmony with God's Word and under the direction of the Holy Spirit, call all men everywhere to be reconciled to God through faith in Jesus.
- Bible prophecy reveals that earth's history will soon close with the visible return of Jesus Christ as King to claim all who have accepted Him as the world's only Redeemer and their Lord.

THE SABBATH WATCHMAN is the official publication of the Seventh-day Adventist Church, Reform Movement, International Missionary Society, General Conference, 625 West Avenue, Cedartown, GA 30125. Phone 770-748-0077 / Fax 770-748-0095 / Email info@sda1844.org / Website www.sda1844.org.

Published six times per year by the General Conference Publishing Department. Printed and distributed by Religious Liberty Publishing Assn. Mail or email subscription orders to 9999 East Mississippi Avenue, Denver, CO 80247 / info@sda1888.org. Annual rate (U.S. funds only): U.S.A.—\$30; Foreign—\$45. Phone 916-765-3389 / Website www.sda1888.org.



Spirits and War

Spiritualism in the Civil War and the Great War

The Pergamon altar of war

At the Berlin Museum Island, there are several world-renowned museums of antiquity, the most famous of which is the Pergamon Museum. It not only houses the Ishtar Gate, through which Daniel and his three friends, Nebuchadnezzar, and Cyrus, passed, but it also contains the largest pagan altar of antiquity—the Pergamon altar. This was built by the citizens of Pergamon, or Pergamum, in the second century before Christ to honor the military victory over the “Galatians (the Celts).”¹ It is a magnificent work of sculpture depicting the mythological battle between the Amazon women with Zeus and the gods against the evil Titans and the ancient dragon, or serpent. The entire life-sized battle scene is engraved in three dimensions on white marble around three sides of the perimeter of the altar steps and pillars leading into the temple.

The engraving on the Pergamon altar actually mimics the first battle in the universe, as recorded

in Revelation 12:7-9. Michael and His angels fought against the old serpent and his demons in the third heaven, beyond Orion, in the paradise of bliss. It was the first of many battles which the devil or the dragon would initiate against God and His created beings. It shows that Satan is the initiator of all battles and wars. He started the battle in heaven and has brought his war-like spirit to earth. With his fallen angels, he inspires rulers to war against each other rather than to seek peace. The apostle John testifies that “spirits of devils ... go forth unto the kings of the earth and of the whole world,” to incite them with anger and fear to war against each other and “to gather them to the battle....” Revelation 16:14.

Like John, the apostle Paul makes allusions to the spiritual darkness surrounding the visible realities of war. Like the high places, or the pagan altar of Pergamon, which Paul probably saw in his time, participation in war serves the spiritual wickedness and evil powers of darkness that wrestle against each other in the battles of men.

*“For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.”
Revelation 16:14.*

By Idel Suarez, Jr.

"It is his object to incite the nations to war against one another; for he can thus divert the minds of the people from the work of preparation to stand in the day of God."

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Ephesians 6:12.

The late Pastor Angel Craviotto once explained that the realm of Satan is greatly divided within itself. Demons have governance over different geographical areas of planet earth. They have quarrels among themselves and seek vengeance by inciting rulers, prime ministers, and assemblies of senators and representatives to declare war on other nations.²

Sister Ellen G. White says that the devil delights in war and incites rulers to fight, to battle, and to war so as to distract them from eternal realities and ensnare people in his death grasp without their making any preparation for the final judgment.

"Satan delights in war; for it excites the worst passions of the soul, and then sweeps into eternity its victims steeped in vice and blood. It is his object to incite the nations to war against one another; for he can thus divert the minds of the people from the work of preparation to stand in the day of God."³

Spiritualism in the American Civil War

As the Seventh-day Adventists were being organized in the United States as a peace church,

the country was engaged in the horrible Civil War, which brought the four horsemen of the Apocalypse, spreading war, famine, death, and pestilence across the Confederate states and parts of the Union. Many predicted that the war would be short. Both sides prayed to God for His protection and for His assistance in gaining the victory over the other. At times, brothers killed their own relatives who were wearing a different uniform in battle. More American men died in the American Civil War than in all the other wars combined in which the United States participated, including the Great War (World War I), World War II, and recent wars.

In the midst of the bloody encounters, behind the front lines, officers consulted mediums and the occult. Perhaps they followed the cliché, "All is fair in love and war." Military leaders consulted the familiar spirits of the great American heroes of the Revolutionary War, which had been fought a century earlier on the same ground. Military advice was thus sought and followed, and many times it was unsuccessful and led to their own defeat on the battlefield. Dialogue was maintained in séances with the supposed spirits of old military teachers and friends who had died.

Sister Ellen G. White saw in vision that the Civil War would be a long one. She also saw how both Union and Confederate officers communicated with the occult, giving heed to seducing spirits. She related that it was not just a few but "many men in authority, generals, and officers" who were in direct communication with demons. Satan himself directed "his angels to assume the form of dead generals, to imitate their manners, and exhibit their peculiar traits of character" to convince the leading officers to follow their advice on the battleground. At times, the battle plan was successful, and at times it was not. Yet, like Eve, the officers consulting the occult powers were mysteriously deceived and continued their spiritualist practices, even when they led to defeat.

"Very many men in authority, generals and officers, act in conformity with instructions communicated by spirits. The spirits of devils, professing to be dead warriors and skillful generals, communicate with men in authority and



control many of their movements. One general has directions from these spirits to make special moves and is flattered with the hope of success. Another receives directions which differ widely from those given to the first. Sometimes those who follow the directions given obtain a victory, but more frequently they meet with defeat.

"The spirits sometimes give these leading men an account of events to transpire in battles in which they are about to engage, and of individuals who will fall in the battle. Sometimes it is found to be as these spirits foretold, and this strengthens the faith of the believers in spiritual manifestations. And again it is found that correct information has not been given, but the deceiving spirits make some explanation, which is received. The deception upon minds is so great that many fail to perceive the lying spirits which are leading them on to certain destruction.

"The great leading rebel general, Satan, is acquainted with the transactions of this war, and he directs his angels to assume the form of dead generals, to imitate their manners, and exhibit their peculiar traits of character. And leaders in the army really believe that the spirits of their friends and of dead warriors, the fathers of the Revolutionary War, are guiding them. If they were not under the strongest fascinating deception, they would begin to think that the warriors in heaven did not manifest good and successful generalship, or had forgotten their famed earthly skill."⁴

Some have reported that there were about two million members in Spiritualist churches who espoused spiritualism during the period of the American Civil War. Several generals fighting on the side of the Union were believed to have consulted mediums, including Generals George Brinton McClellan and Ulysses S. Grant. Even President Abraham Lincoln was known to hold open conversations with mediums and to have witnessed séances in the White House. Cleveland's *Plain Dealer* criticized Lincoln for "consulting spooks." "Lincoln's honest reply was that the only falsehood in the story was that 'half of it has not been told. The article does not begin to tell the wonderful things I have witnessed.' The President became so outspoken in praise of guidance he received from the spirit world

that it is said that it was Lincoln's influence that prompted General Ulysses S. Grant to turn to spiritualism."⁵

Several First Ladies of the United States of America were avid believers in spiritualism, participating in séances and consulting mediums; and they influenced their husbands in the spirit guidance they received. As Nancy Reagan and Hillary Clinton did more recently, Mary Todd Lincoln and Julia Grant, both during and after the Civil War, called on spiritualists to enter a trance and become a medium for spirits to speak through them.⁶ Mrs. Lincoln wanted to contact her dead son. Both she and Mrs. Grant offered advice to their husbands regarding the issues at hand regarding the Civil War. Mrs. Lincoln called on one of President Lincoln's favorite mediums, Nettie Colburn, to conduct a séance with the President present as he was debating whether to issue the Emancipation Proclamation to free the slaves during the height of the Civil War. Mrs. Lincoln also invited other "mediums, including John Conklin, Lucy Hamilton, Charles Colchester, Charles Redmond, and Charles Foster to the White House."⁷

During the Civil War, there was even a spiritualist newspaper, titled *The Banner of Light*, which carried letters and testimonies about deceased soldiers with messages to their loved ones. But other secular papers frequently quoted spiritualists consulting Union generals on how to combat Confederate forces.

"Spiritualists, or at least some of them, think that the rebels get their intelligence of the designs of the Union Generals through mediums, who are able to get into their thoughts and swindle them out of their plans." —*Boston Daily Evening Transcript*, April 8, 1862.⁸

Spiritualism in the Great War

Historian Philip Jenkins, in his recent book titled *The Great and Holy War*, cites examples of spiritualism practiced during the Great War of 1914 to 1918. Among both the Allied powers and the Central powers, prominent generals and officers consulted spirits on how to engage in battle. The powers of darkness were active, as in all wars; and professed Christians fought unknowingly

The powers of darkness were active, as in all wars; and professed Christians fought unknowingly side by side with demons to achieve the goals of the spiritual evil world.

The devil's purpose was to hide and obscure all knowledge concerning the coming of the prophet of Galilee, Jesus of Nazareth.

side by side with demons to achieve the goals of the spiritual evil world.

"The First World War was a golden age for the fringe, for the esoteric, mystical, and occult. Spiritualism reached new heights—how could it not when so many wanted to contact their lost loved ones?

"The German general who led the invasion of France in 1914 had strong occult interests, as did Erich Ludendorff, who was virtually the empire's dictator in the second half of the war. So did Aleksei Brusilov, Russia's most effective wartime general, and so did many other prominent figures in all the combatant nations."⁹

Thus, the Great War, like the Civil War, saw active communication with supposed "spirits" of fallen heroes by the leaders, who sought advice from demons through occult practices.

Jenkins also relates what became a legend among the French, that dead soldiers appeared to fight among the French so as to stall the great advance of the German forces in their approach to Paris in September 1914. In just two months, the French lost 400,000 soldiers and were losing hope of stopping the German advance in France.¹⁰ Then suddenly the tide turned.

"French wartime mythology included the legend known as the 'Debout les Morts!' (Let the dead arise!), which told how outnumbered forces had been saved not by angels but by French soldiers risen from the dead. Time and again we hear of soldiers on all sides convinced that their long-dead comrades still literally marched into battle alongside them."¹¹

In Portugal, in the midst of the Great War, the supposed Virgin of Fatima, who is still venerated by the Catholic world, appeared, which "brought comfort and counsel to a tormented continent." The French "credited the Virgin with their survival from the [German] invasion." The Russians also claimed that the Virgin "appeared to their forces at Augustovo."¹²

These Virgin appearances were real, and many witnesses claimed to have seen them. She spoke and held dialogue with the spectators. Although a strong pillar in Roman Catholicism, are these apparitions of the Virgin sanctioned by scripture?

The Torah and the prophets' views of the occult and necromancy

The Old Testament records the event at Endor, in which a witch brought up a "spirit" which resembled the dead prophet Samuel. King Saul believed it to be Samuel, but ironically Saul had cleansed the land of familiar spirits and wizards. 1 Samuel 28:3. Under the Jewish dispensation and theocracy, Saul had inflicted the death penalty on all wizards and witches before his own apostasy. "A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them." Leviticus 20:27.

Saul knew that the Torah condemned all communication with the dead. Moses had written that all communication with the dead, divination, and occult practices were an abomination. They were Satan's attempt to keep God's people from seeking the Lord in prayer and through His word.

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one ... that useth divination, or an observer of times, or an enchanter, or a witch, Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee.... For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so to do." Deuteronomy 18:9-14. In addition, the devil's purpose was to hide and obscure all knowledge concerning the coming of the prophet of Galilee, Jesus of Nazareth.

Centuries later, Isaiah reproved the Jewish nation for consulting wizards, witches, and familiar spirits. He challenged them to consult God, not the dead. He clearly equated practicing the occult as open transgression of God's law. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” Isaiah 8:19, 20.

Communication with familiar spirits and the occult during the Civil War and the Great War was nothing new as a war strategy. Paul, like the apostle John, foretold that even in the end times professed men from Christian nations and with Christian upbringing would give “heed to seducing spirits, and doctrines of devils.” 1 Timothy 4:1.

The last battle against the Lamb

Will Christians, then, knowing that war is the realm of the devil, his demons, and the occult, participate in bearing arms and entering the battlefield to harm others, and even those of the same Christian faith? Historians have cited examples of the early Christians, who would not enter the military because Rome was pagan and incense was offered to the heathen gods in preparation for battle. But war has always been under the leadership of the archenemy of God, Satan, and it is a tribute to him for one to participate in shedding blood, hurting innocent civilians, and repaying evil for evil, contrary to the teachings of the gospel of Jesus.

What about the last great battle, called Armageddon in scripture, which will culminate in the battle against Christ and His heavenly angels at His great second coming? Will professed Christians be on the battlefield then, aiming their sophisticated weapons and drones at the King of kings and Lord of lords with His angels, whom they have been deceived to believe are aliens invading planet earth?

“And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army.” “These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful.” Revelation 19:19; 17:13, 14.

Will Christians give their minds and hearts to the beast, its image, the false prophet, and

the wicked Lucifer to fight on earth against the archangel Michael, as the dragon did in heaven? Bible prophecy foretells that many will fight in the army against the Lamb of God, and He will overcome them. But the faithful, those who are called and chosen, will be pacifists, advocating nonviolence and conscientious objection to war. They have a spiritual battle to fight against sin, worldliness, and the devil himself, by the grace and power of the Spirit of Christ.

As we approach the centenary of the Great War that saw the faithfulness of the pacifist Adventists and the subsequent formation of the Reform Movement, let us be found as peacemakers and lamblike followers of Jesus Christ. **SW**

The faithful, those who are called and chosen, will be pacifists, advocating nonviolence and conscientious objection to war.

¹ “Pergamum”, *The Encyclopedia Americana International edition*, vol. 21 (Danbury, CT: Grolier Incorporated, 1993), p. 701.

² Angel Craviotto, dialogue held at the American Union Conference, Sacramento, CA, December 1982.

³ Ellen G. White, *The Great Controversy Between Christ and Satan During the Christian Dispensation*, 16th ed. (Oakland: Pacific Press Publishing Association, 1888), p. 589.

⁴ Ellen G. White, *Testimonies for the Church*, vol. 1 (Mountain View, CA: Pacific Press Publishing Association, 1948), pp. 363-364.

⁵ “Spiritualism,” *Encyclopedia of the Unusual and Unexplained*. www.unexplainedstuff.com/Mediums-and-Mystics/Spiritualism.html#b, accessed June 10, 2014.

⁶ “Envisioning the Civil War,” http://spirithistory.iapsop.com/envisioning_the_civil_war.html, accessed June 10, 2014.

⁷ Ibid.

⁸ Ibid.

⁹ Philip Jenkins, *The Great and Holy War—How World War I became a Religious Crusade* (New York: HarperCollins Publishers, 2014), p. 16.

¹⁰ Ibid., p. 30.

¹¹ Ibid., p. 15.

¹² Ibid.





Reformation

in the 20th Century and Beyond

By Larry Watts

All phases of the
Christian church
were prophesied,
right down to
our time.

At all times, God has preserved a people to represent Him before the world and to proclaim His messages of truth. The historical record of the Scriptures has been preserved so we may know how God deals with men on earth. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Corinthians 10:11.

But God does more than preserve in His word the history of His people. He gives us "a more sure word of prophecy" (2 Peter 1:19), so that those who want to follow Him may know what will be in the future. "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7. The principle that God will do nothing without first foretelling it is shown in the way He has dealt with His people in the past.

Israel itself was a fulfillment of the promise given to Abraham. John the Baptist identified himself from prophecy as the "voice of one crying in the wilderness." John 1:23, from Isaiah 40:2. And Jesus began His mission on earth with the words, "The time is fulfilled, and the kingdom of God is at hand" (Mark 1:15), pointing back to the prophecies, especially of Daniel, Isaiah, and David, concerning Him.

As prophecy has played an important role in the entire history of God's professed people, so it does today. All phases of the Christian church were prophesied, right down to our time. And prophecy as well as history tells that while there has always been a remnant, the remnant has always been a minority: God's way has always been embraced by only a few. And it was no different during the rise of the Advent Movement in the 19th century and the Reformation in Adventism in the 20th century.

Both were prophetic movements, and there are seven prophecies on which Seventh-day Adventists can base their reasons for existence and three more upon which the Reform can base its roots:

Isaiah 58:12-14 describes a people who repair the break or breach in the wall, God's law, by proclaiming the Sabbath of the fourth commandment.

Daniel 8:14 was the basis of the Advent Movement, proclaiming the cleansing of the sanctuary at the end of the 2,300-day/year time period (1844).

Revelation 3:14-22 contains the letter to the last of the seven church periods, Laodicea, the name meaning "people of the judgment."

Revelation 7:1-4 describes the sealing of God's people during the time when the winds of strife are restrained from breaking forth upon the world.

Revelation 10:11 prophesied that the "eating" of the little book (Daniel) would be a bitter experience. This happened when in 1844 the early Adventists' expectations of Christ's coming were disappointed because of their incorrect understanding of what was meant by the sanctuary of Daniel 8:14; it was not the earth, as they expected, but the sanctuary in heaven, where the judgment began.

Revelation 11:19 revealed the Most Holy Place of the sanctuary in heaven, location of the ark of the covenant containing the Ten Commandments, the standard of judgment.

Revelation 14:6-12 outlined the messages brought by three angels bearing the everlasting gospel to the world and pointing to the time of God's judgment.

The understanding of these prophetic utterances and all related truths did not come to the early advent believers on a silver platter. Those who held fast to the word of God following the great disappointment searched the Scriptures and their own souls with deep contrition and the belief that God is true. Their reward was an understanding of the Biblical system of truth, based on prophecy, complete in its message, and full of hope. It unfolded under much prayer as line upon line and precept upon precept of the Bible fell into place.

The Advent Movement grew, slowly at first, until it organized in 1860-1863 under the name "Seventh-day Adventist Church." The name showed its two distinctive marks—obedience to all of the Ten Commandments and a living faith in the imminent, literal return of Jesus Christ in the clouds of heaven to take His people home. But as the anticipated second coming delayed year after year, the bright hope and urgency of the message that had made Adventists a distinct, separate people began to dim.

The primary purpose of the Advent Movement was (and still is) to uplift the cross of Calvary before the world, prepare a people for Christ's second coming, and vindicate God's government before the universe. As the twentieth century approached, however, Christ was lost sight of more and more and replaced with a religion of self-esteem and a desire for worldly approval. Obedience to the Ten Commandments became a source of personal and church pride, eclipsing the righteousness of Christ and leading to pharisaism. The church was looking to its growth in numbers and popularity and pointing with pride to its prophetic foundation as the depository of God's law, instead of keeping its eye single upon the meek and lowly Jesus.

In 1888, the believers' love for and faith in Christ were tested when the message of "Christ Our Righteousness" was presented to the church at the General Conference session of that year. The message, if accepted with joy, would have restored faith in the sacrifice of Christ as the only means of salvation. "It invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God." —*Testimonies to Ministers and Gospel Workers*, p. 92.

The messages on this subject showed that faith in Christ and obedience to His law are two sides of the same coin. Without the imparted gift of Christ in the heart, there is no strength to do that which is good and acceptable in God's sight.

While preaching "The law, the law, the law," Adventists had lost sight of Shiloh (the Law-giver), because they were looking to themselves and their own obedience for the fulfillment of God's promises.

The primary purpose of the Advent Movement was (and still is) to uplift the cross of Calvary before the world, prepare a people for Christ's second coming, and vindicate God's government before the universe.

The war question was the very issue that had made it necessary for the early Advent Movement to organize in 1861 to 1863.

At that time, very few Adventists accepted “Christ Our Righteousness” as a message from heaven. In his book by the same title, A.G. Daniells quotes this: “There is not one in one hundred who understands for himself the Bible truth on this subject [justification by faith] that is so necessary to our present and eternal welfare.” —*Review and Herald*, September 3, 1889. When these words were written, there were about 30,000 Adventists in the world. That means, then, that there were perhaps 300 who truly knew the message for themselves. While the Institute and Conference of 1888 lasted 26 days, 26 years later, self-reliance was very much alive as events unfolded at the beginning of and during World War I. Just as ancient Israel had made a covenant with God based upon obedience and failed because they did not rely on Him, so modern Israel had made their boast of the law yet through breaking the law dishonored God. Romans 2:23.

When war erupted in Europe in 1914, the church, which had once held high the beacon of truth, was faced with a critical decision. Threatened with loss of life and property if leaders and members did not join the war effort, the leaders in Europe yielded and told their members to take up arms and fight to defend the fatherland. A few individual members saw this as a clear violation of both the 4th and 6th commandments, for the war question was the very issue that had made it necessary for the early Advent Movement to organize in 1861 to 1863, when the brethren of the General Conference took a decided stand against participation in war during the American Civil War.

At the onset of that war, Adventists were a loosely federated group. But the policies of the government during the war necessitated their taking a public position concerning military service. They organized so they could do so, and their stand was supported by the divine principle that “... God’s people, who are His peculiar treasure, cannot engage in this perplexing war, for it is opposed to every principle of their faith. In the army they cannot obey the truth and at the same time obey the requirements of their officers. There would be a continual violation of conscience.... The ten precepts of Jehovah are the foundation of all righteous and good laws. Those

who love God’s commandments will conform to every good law of the land. But if the requirements of the rulers are such as conflict with the laws of God, the only question to be settled is: Shall we obey God or man?” —*Testimonies for the Church*, vol. 1, p. 361.

Because the U.S. draft law exempted those who were conscientiously opposed to war for religious reasons and were affiliated with a recognized religious body opposed to war, the organized Adventist Church could fall under the legislation of the day and arrange to have its members lawfully exempt from the draft. Their official position was set down in a letter to the Governor of Michigan in August of 1864, a portion of which reads: “The denomination of Christians calling themselves Seventh-day Adventists, taking the Bible as their rule of faith and practice, are unanimous in their views that its teachings are contrary to the spirit and practice of war; hence, they have ever been conscientiously opposed to bearing arms. If there is any portion of the Bible which we, as a people, can point to more than any other as our creed, it is the law of ten commandments, which we regard as the supreme law, and each precept of which we take in its most obvious and literal import. The fourth of these commandments requires cessation from labor on the seventh day of the week, the sixth prohibits the taking of life, neither of which, in our view, could be observed while doing military duty. Our practice has uniformly been consistent with these principles.” —*In Time of War*, p. 58. With these and similar statements showing that they declined all participation in acts of war and bloodshed as being inconsistent with the duties enjoined by the divine Master toward our enemies, the early Adventist Church as an organization was granted the right to be exempt from involvement in the Civil War.

However, exactly 50 years later, when World War I struck, there were no lawful provisions for religious exemption in Europe; and Seventh-day Adventists decided to make an alliance with the world, ending up in defiance of God: “... In these times of stress, we have bound ourselves together in defense of the Fatherland, and under these circumstances we will also bear arms on Saturday (Sabbath).” —Translated from

the statement filed with the Ministry of War in Berlin by the European Division of Seventh-day Adventists, August 2, 1914. If the leaders had bound themselves together with Christ and His righteousness, no alliance with the world would have been conceivable.

This transgression of God's holy law was underscored by the church's deliberate action in disfellowshipping (casting out of the church) all who determined to be faithful to God by refusing to violate the holy Sabbath or to kill. This completed the church's apostasy. It had broken the covenant and made an alliance with the world (the heathen), and now it began to persecute the faithful few. 1 Kings 19:10, 13.

A Seventh-day Adventist minister wrote: "At the beginning of the war, our denomination divided into two parts. While ninety eight per cent of our membership took the position on Bible grounds that it was their conscientious duty to defend the Fatherland with weapons, and that also on the Sabbath, and this united position of the leaders was at once forwarded to the War Department, two percent, however, did not submit themselves to this united resolution and therefore had to be disfellowshipped because of their unchristian conduct...." –Translated from the *Dresdner Neueste Nachrichten* (Dresden Latest News), April 12, 1918. For the two percent at that time who "earnestly contend[ed] for the faith which was once delivered unto the saints" (Jude 3), it was a time of great consternation. Many of the faithful people were sent to camps and prisons. Some sealed their lives as martyrs and became the seed of the twentieth century reformation. We can say with the apostle Paul, "Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha." Romans 9:29.

Over the same issue that brought about the Adventist organization, a reformation was born. Its motto was and is a "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jeremiah 6:16.

By the time World War II began, the General Conference of Seventh-day Adventists had arrived at its worldwide policy concerning obedience to God's commandments in time of crisis:

"The church does not attempt to dictate to its members individually, but each person must stand upon his own conscientious convictions." –General Conference policy, May 1934, "Seventh-day Adventists and Civil Government," p. 12.

And today it is the same: "... This statement [that the Seventh-day Adventist Church is willing to serve the state in any noncombatant capacity, civil or military, in war or peace, in uniform or out of it, which will contribute to saving life] is not a rigid position binding church members but gives guidance, leaving the individual member free to assess the situation for himself."

Furthermore, "For those who conscientiously choose the I-A classification (military service as a combatant) pastoral guidance and counsel should be provided in ministering to their needs since the church refrains from passing judgment on them." –Resolution of the 1972 Autumn Council, *The Review and Herald*, November 30, 1972, p. 20.

Thus, the instruments which God empowered to uphold His standards—the church and its leaders—gave members liberty to depart from His requirements. The will of man was made supreme, and God's purpose of love toward His creation was dishonored and disrespected.

This false teaching has blinded many, for it is frequently labeled "liberty of conscience." But no church, conference, council, or leader can ever grant liberty to anyone to judge the validity of God's moral law. Christ said, "Whosoever ... shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven...." Matthew 5:19. "That is, he shall have no place therein. For he who willfully breaks one commandment, does not, in spirit and truth, keep any of them. 'Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.' James 2:10." –*Thoughts from the Mount of Blessing*, p. 51.

The idea that it is the government that is responsible when one participates in bloodshed contributes to the condition of lukewarmness that fulfills the prophecy concerning the predominant characteristic of the Laodicean period, described in Revelation 3:14-21. Those Bible verses contain the foundation and character of the remnant's work and the first of three prophe-

The instruments which God empowered to uphold His standards—the church and its leaders—gave members liberty to depart from His requirements.

“The contest is between the commandments of God and the commandments of men.”

cies related to the reformation that began among Adventists in the twentieth century:

Revelation 3:20. Of all the letters to the seven churches in Revelation 2 and 3, the letter to the Laodiceans is the only one that ceases to address the angel—the leaders—of the church period. Turning away from saying “thou,” “thy,” “thee,” Christ states these extremely significant words before giving His promise to the overcomers: “Behold, I stand at the door and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.”

This verse indicates that the last work will come down to individual accountability: Do we have a living relationship with the living God? If not, the Faithful Witness declares that there would be a spewing out, a shaking, a cleansing, a purifying process, and that a separation would take place during the last church period.

“The time is not far distant when the test will come to every soul.... Those who have step by step yielded to worldly demands and conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. In this time the gold will be separated from the dross in the church.” —*Testimonies for the Church*, vol. 5, p. 81.

Just as the prophesied Messiah came in the appointed way and at the appointed time, so the prophesied reformation occurred at the right time within the Advent Movement. Many are still looking for that reformation to occur within the ranks of the Seventh-day Adventist Church, refusing to acknowledge that it already occurred. Sad will be the cry of those who listen to the voices of men and not to Christ! “The harvest is past, the summer is ended, and we are not saved.” Jeremiah 8:20. The Faithful and True Witness says, “He that hath an ear, let him hear what the Spirit saith unto the churches.” Revelation 3:22.

Revelation 12:17. The entire chapter of Revelation 12 is a prophetic delineation of the Christian church from the beginning to the end of the great controversy in this world. The last verse

of the chapter is a prophetic statement pointing to today’s reformation: “And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.”

In the introduction to *Patriarchs and Prophets*, Uriah Smith comments on this verse: “The woman being a symbol of the church, her seed would be the individual members composing the church at any one time; and the ‘remnant’ of her seed would be the last generation of Christians, or those living on the earth at the second coming of Christ.” Sister White agrees with the first part of this sentence: “... A figure which is used in the Bible as the symbol of a church, a virtuous woman representing a pure church....” —*The Great Controversy*, p. 381. And because of the context of this chapter, the woman represents the church through all time: “From the beginning, faithful souls have constituted the church on earth.” —*The Acts of the Apostles*, p. 11. In regard to the “seed,” the context makes Christ the seed in a literal sense, yet in a wider sense the seed is the truth. “Christ was the revealer of truth to the world. By Him the incorruptible seed—the word of God—was sown in the hearts of men.” —*The Acts of the Apostles*, p. 520. For additional clarification we reference Matthew 13, where Christ is both the Seed and the Sower. Today we can say that the seed being sown in the world is God’s last warning message. Revelation 14:6-12.

But the text says that the dragon “went to make war [not with the woman, and not with her seed, but only] with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” The old dragon cannot make war with Christ, because He is in heaven. The remnant are another story, and they are the primary target of his wrath. “If we cannot get the parents, we’ll take the children.” The text also shows that His people (as has always been the case) teach and observe the Ten Commandments by means of Christ’s grace. They “build the old waste places” and are “the repairer[s] of the breach” made in the law. Isaiah 58:12, 13. Jesus stressed the importance of this in His day: “Why do ye also transgress the

commandment of God by your tradition?" "Thus have ye made the commandment of God of none effect by your tradition." "If thou wilt enter into life, keep the commandments." Matthew 15:3, 6; 19:17. See Isaiah 8:20.

Is there a church today that matches the prophecy? During World War I as individuals, and then as an organized body in World War II, faithful Adventist Reformers held high the banner of God's law and obedience to it through living faith in Jesus.

Revelation 18:1-3. Soon the final test will come to the whole world. The loud cry, warning people of the terrible facts about Babylon—all apostate religion, including the worship of the beast and its image—is to be given before the outpouring of God's wrath in the seven last plagues. Now is the time to make our calling and election sure. Christ came the first time to seek and save that which was lost; He is coming the second time to take the righteous home. Those who will be glorified at His coming will, first, be justified by the blood of Christ, accepting the righteousness of Christ into their hearts for the cleansing of all past wrongs. "If we confess our sins, He is faithful and just to forgive us our sins." And, secondly, the indwelling of Christ's righteousness will sanctify each person, for the promise is that God will "cleanse us from all unrighteousness" (1 John 1:9) so we are able to do that which is right. "If ye love Me, keep My commandments." John 14:15.

Sister White makes this significant statement regarding the angel of Revelation 18:1: "Hence the movement symbolized by the angel coming down from heaven, lightening the earth with his glory and crying mightily with a strong voice, announcing the sins of Babylon. In connection with his message the call is heard: 'Come out of her, My people.' These announcements, uniting with the third angel's message, constitute the final warning to be given to the inhabitants of the earth." —*The Great Controversy*, p. 604.

Note the following: (1) Those who leave Babylon in answer to the call from heaven become part of the remnant of the woman's seed. (2) The other "voice from heaven" (verse 4) seems to be none other than the Holy Spirit, "the Third Person of the Godhead, who would come with no modified energy, but in the fullness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer." —*The Desire of Ages*, p. 671. (3) The remnant is preparing to leave everything in this world behind in order to be present at the marriage supper of the Lamb.

The remnant heeds the counsel of Revelation 3:20 and puts on the robe of Christ's righteousness to be able to stand faithful in the last days. Revelation 12:17. It lifts up the second angel's message, crying, "Come out of the world, and stand on the Lord's side!"

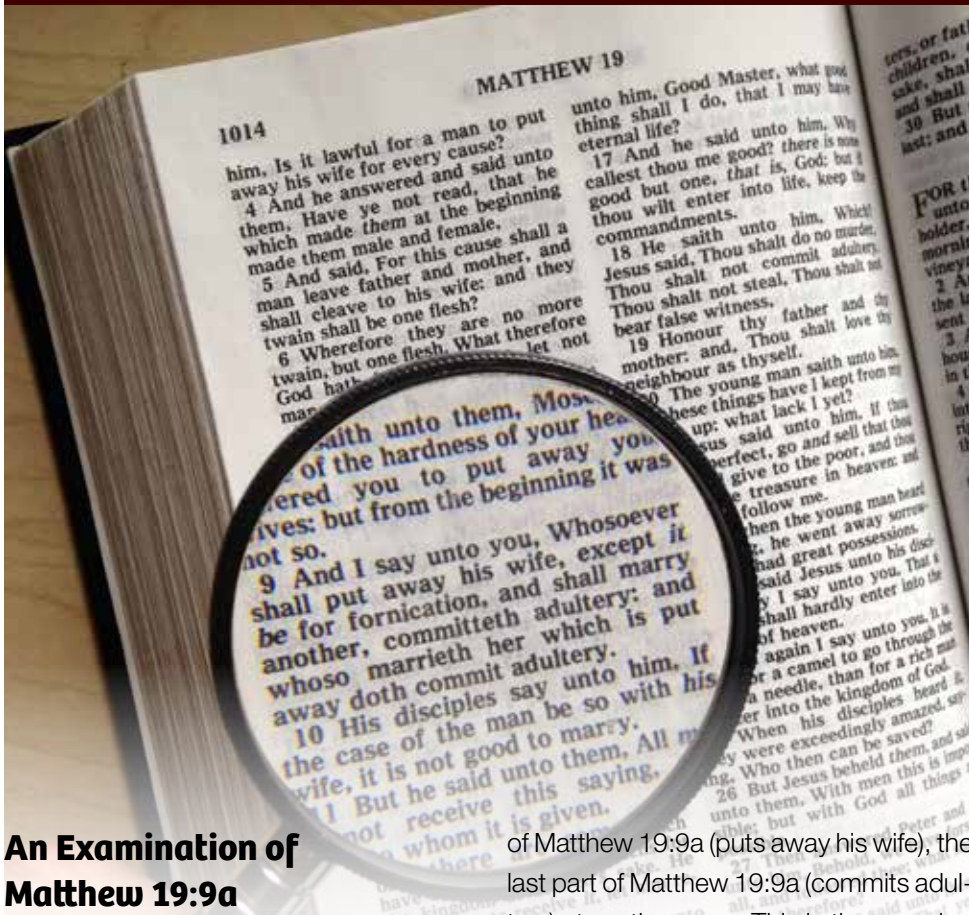
Seven prophecies define the last message, and three define the last messenger. Come, swell the call! **SW**

The remnant is preparing to leave everything in this world behind in order to be present at the marriage supper of the Lamb.



Textual Analysis

By Jeffrey Ho



An Examination of Matthew 19:9a

*"And I say to you, whoever puts away his wife, if [it is] not on the basis of sexual immorality, and marries another [woman] commits adultery."*¹

There have been two interpretations of Matthew 19:9a when the exception clause is applied to it. They are as follows:

1. Whoever puts away his wife on the basis of sexual immorality and marries another woman does not commit adultery.
2. Whoever puts away his wife on the basis of sexual immorality and marries another woman commits adultery.

In sentence 1, when the exception clause is applied to the first verbal phrase of Matthew 19:9a (puts away his wife), the last part of Matthew 19:9a (commits adultery) changes to "does not commit adultery." This is the meaning of the pro-remarriage view.

In sentence 2, when the exception clause is applied to the first verbal phrase

of Matthew 19:9a (puts away his wife), the last part of Matthew 19:9a (commits adultery) stays the same. This is the meaning of the no-remarriage view.

Which interpretation is correct? Certainly they cannot both be correct at the same time.

The best way to determine whether Matthew 19:9a permits remarriage or not is to construct other examples that have the same syntactic and semantic structure as Matthew 19:9a. In order to do this, three sentences must be constructed to understand the flow of argument and logic of Jesus' words. These sentences will be constructed according to the principles found in the gospels regarding divorce and remarriage. In other words, the divorce and remarriage texts in Matthew 5:32; 19:9; Mark 10:11, 12; and Luke 16:18 will be used to construct the three sentences.

The three skeletal sentences with their syntactic structures corresponding to the syntax of the divorce and remarriage texts in the gospels are as follows:

- (1) if A and B, then C. Mark 10:11, 12; Luke 16:18.
- (2) if A, except D, then C. Matthew 5:32.
- (3) if A, except D, and B, then C (Matthew 19:9)

where:

sentence 3 is a combination of sentences 1 and 2;

A = verbal phrase;

B = verbal phrase;

C = verbal phrase;

D = any phrase;

(if A, except D, and B, then C) cannot mean the same thing as (if A and B, except D, then C), because (except D) is only linked to A, not both A and B.

In sentence 1, A followed by B will always result in C. There are no exceptions to this rule.

In sentence 2, A will always result in C. An exception to this rule is when D is applied only to A.

In sentence 3, by preserving the analyses of sentences 1 and 2, A followed by B will always result in C. There are no exceptions to this rule. A will always result in C. An exception to this rule is when D is applied only to A.

Now that the skeletal structures and meanings of the three sentences are completed, they can be filled in with real phrases.

Two examples are provided, and their subject matter is modeled after Matthew 5:22 (regarding murder) and Matthew 5:28 (regarding adultery).

Example 1: Committing murder

1. Whoever is angry with his brother and kills him commits murder. Mark 10:11, 12; Luke 16:18.

2. Whoever is angry with his brother, except for a cause, commits murder. Matthew 5:32.

3. Whoever is angry with his brother, except for a cause, and kills him commits murder. Matthew 19:9.

Sentence 3 combines both sentences 1 and 2 and means only two things:

(a) Whoever is angry with his brother and kills him commits murder.

(b) Whoever is angry with his brother for a cause and kills him commits murder.

No-remarriage view: Only being angry for a cause not followed by killing is not murderous. Killing after any type of anger is always murderous. This is biblically sound.

Pro-remarriage view: “Whoever is angry with his brother for a cause and kills him does NOT commit murder.” This is biblically absurd. This is proof that when the exception clause is applied to “is angry,” “commits murder” does not become “does not commit murder.” This is also proof that the exception clause (except for a cause) only modifies the first verbal phrase (is angry with his brother) and not both verbal phrases (is angry with his brother and kills him), the latter of which is biblically impossible to do without sinning.

Example 2: Committing adultery

1. Whoever sexually desires a woman and copulates with another woman commits adultery. Mark 10:11, 12; Luke 16:18.

2. Whoever sexually desires a woman, unless she is his own wife, commits adultery. Matthew 5:32.

3. Whoever sexually desires a woman, unless she is his own wife, and copulates with another woman commits adultery. Matthew 19:9.

Sentence 3 combines both sentences 1 and 2 and means only two things:

(a) Whoever sexually desires a woman and copulates with another woman commits adultery.

(b) Whoever sexually desires a woman, who happens to be his own wife, and copulates with another woman commits adultery.

No-remarriage view: Only sexually desiring your own wife not followed by copulating with another woman is not adulterous. Copulating with another woman after any type of sexual desire is always adulterous. This is biblically sound.

Pro-remarriage view: “Whoever sexually desires a woman, who happens to be his own wife, and copulates with another woman does NOT commit adultery.” This is biblically absurd. This is proof that when the exception clause is applied to “sexually desires,” “commits adultery” does not become “does not commit adultery.” This is also proof that the exception clause (unless she is his own wife) only modifies the first verbal phrase (sexually desires a woman) and not both verbal phrases (sexually desires a woman and copulates with another woman), the latter of which is biblically impossible to do without sinning.

The above two examples show that the no-remarriage view works perfectly, and that the pro-remarriage view simply falls apart.

Now consider the meaning of the divorce and remarriage passages in the gospels:

Divorce and remarriage in the gospels

1. Whoever puts away his wife and marries another woman commits adultery. Matthew 5:32b; 19:9b; Mark 10:11-12; Luke 16:18.

2. Whoever puts away his wife, except on the basis of sexual immorality, causes her to commit adultery. Matthew 5:32a.

By saying “causes her to commit adultery,” Jesus is forcefully putting the guilt of sin on the husband who puts away his wife other than on the basis of sexual immorality. Because the husband put away his wife unjustly, he is responsible for

driving her into adultery if she remarries or commits sexual immorality. Therefore, according to Jesus’ teaching, the husband’s action is tantamount to adultery.²

This also shows Jesus’ hatred for divorce. Under the new covenant, just as Jesus declares that anger and lust also violate the Ten Commandments, in this manner He declares that divorce also violates the Ten Commandments. Therefore, a man who initiates a divorce is not free of any guilt.

3. Whoever puts away his wife, except on the basis of sexual immorality, and marries another woman commits adultery. Matthew 19:9a.

Sentence 3 combines both sentences 1 and 2 and means only two things:

(a) Whoever puts away his wife and marries another woman commits adultery.

(b) Whoever puts away his wife on the basis of sexual immorality and marries another woman commits adultery.

No-remarriage view: Only putting away your wife on the basis of sexual immorality not followed by remarriage is not adulterous. Remarriage after any type of putting away is always adulterous. This is biblically sound.

It has been shown that Matthew 19:9a does not permit remarriage after any divorce. If you choose to put away your wife on the basis of sexual immorality, then you are not sinning. However, any remarriage after this is always adultery. Therefore, in the first clause (19:9a), Jesus teaches no-remarriage. In the second clause (19:9b), He goes on to reinforce His no-remarriage position climactically by putting it in another way: whoever marries a woman who is put away commits adultery.

An Examination of Matthew 19:9b

Matthew 19:9b: “And he who marries a woman who is put away commits adultery.”



Matthew 5:32b: “And whoever marries a woman who is put away commits adultery.”

Luke 16:18a: “Every man who puts away his wife and marries another [woman] commits adultery.”

Luke 16:18b: “And every man who marries a woman who is put away by [her] husband commits adultery.”

Mark 10:11: “And He says to them, ‘Whoever puts away his wife and marries another [woman] commits adultery against her.’”

Mark 10:12: “And if a woman puts away her husband and is married to another [man], she commits adultery.”

There is a mistake in attempting to exegete only Matthew 19:9a when one should exegete the entirety of Matthew 19:9. If one examines and draws his conclusions only from Matthew 19:9a, then he can be susceptible to misguided conclusions. This is where Matthew 19:9b plays a very crucial role in the determination of whether remarriage after divorce is valid or not. In fact, Matthew 5:32b; 19:9b; and Luke 16:18b are the strongest evidence in the teachings of Jesus in the gospels that remarriage after divorce for any reason is forbidden.

Matthew 5:32b; 19:9b; and Luke 16:18b all say the same thing: A man who marries a woman who is put away commits adultery. In all three passages, regarding the woman who has been put away, it does not state any reasons for or exceptions to the putting away activity. All it states is that she is simply put away.

Therefore, whether she was put away justly or unjustly has no connection to the meaning of the “b” clauses.

The woman in Matthew 5:32b; 19:9b; and Luke 16:18b is simply “a woman,” indefinite, generic. It does not have the definite article. Therefore, it is not referring to the same woman in the previous clause. The “b” clauses refer to an indefinite woman who is put away, and nothing more. Matthew 5:32b; 19:9b; and Luke 16:18b are independent of Matthew 5:32a; 19:9a; and Luke 16:18a. Therefore, the “b” clauses stand alone and do not use the “a” clauses as part of their interpretation.

Additionally, in Mark 10:12, the woman who puts away her husband is not the same woman who is put away by her husband in Mark 10:11. Mark 10:12 is also independent of Mark 10:11. The word “woman” does not have the definite article in the four divorce and remarriage passages in Matthew, Mark, and Luke; this was not an accident but rather was done on purpose by each author. In fact, if one reads all four passages in context, the man in Matthew 5:32b; 19:9b; Luke 16:18b; and Mark 10:12 is not even the same man in Matthew 5:32a; 19:9a; Luke 16:18a; and Mark 10:11.

According to Matthew 5:32b; 19:9b; and Luke 16:18b, why does a man commit adultery if he marries a woman who is put away? Because the woman who is put away is, in the eyes of God, still bound to her first husband. Matthew 19:6. The woman and her first husband are still married in the eyes of God. They are still bound and married according to Jesus. And if the husband and the wife are still bound and married to one another, even though the woman is put away, then the husband will commit adultery if he remarries. Just as the woman who is put away commits adultery if she remarries, in this manner also the husband who puts away his wife commits adultery if he remarries. Therefore, this ultimately states that the

man in Matthew 5:32a and Matthew 19:9a commits adultery if he remarries.

There is no such thing as, after a just divorce, one person being bound but the other person not being bound, the guilty person not free to remarry but the innocent person free to remarry. Either they are both bound (with the result that they both will commit adultery if they remarry) or they are both not bound (with the result that they both will not commit adultery if they remarry). Once two people are unbound, is one still bound to the other, or vice versa? No. In the no-remarriage view, the husband and wife, after any type of divorce, are bound to one another until the physical death of one of them.

The end result is that neither the man nor the woman in the second half of all four divorce and remarriage passages is referring to the man or the woman in the first half of all four divorce and remarriage passages. Each half is independent of the other. To make one of the men or women in the second half be the same as one of the men or women in the first half is to force something that is not there.


All the above is to say that because Matthew 5:32b; 19:9b; and Luke 16:18b forbid the remarriage of a woman who is put away, Matthew 5:32a; 19:9a; and Luke 16:18a also forbid the remarriage of a man who puts away his wife. The reason is that, because a woman who is put away commits adultery in her second marriage, she is in fact still bound to her first husband and is still his wife; and if she is still bound to her husband, then her husband is still bound to her and is still her husband.

Conclusion

In both Matthew 19:9a and Matthew 19:9b, Jesus teaches no-remarriage. **SW**

¹ All scriptural verses in this article are taken from the Spirit of Prophecy Version (SPV), <http://www.spvbible.org>.

² Gordon J. Wenham and William E. Heth, *Jesus and Divorce*, updated ed. (Waynesboro, GA: Paternoster Press, 2002), 69-71.



CENTENNIAL 1844-2014 COMMEMORATION

Wednesday, July 30, to Monday, August 4, 2014

General Conference Headquarters
International Missionary Society, Seventh-day Adventist Church, Reform Movement
625 West Ave. / Cedartown, Georgia 30125

“FINAL TRIUMPH OF THE THIRD ANGEL’S MESSAGE”

One hundred years ago, terror gripped the hearts of men and women as World War I unleashed its hellish fury across Europe. Inside the Seventh-day Adventist Church, a different kind of war began to wage. Fearing sanctions and death sentences, Adventist leaders joined the world and openly abandoned their allegiance to God’s government and holy law. Matthew 6:24. Only a handful of Adventists stood firmly for right. Revelation 12:11. They would not fight. They refused to kill or break the Sabbath commandment. They would not participate in the horrors of World War I. Their faithfulness to God was met with ridicule and disfellowshipment. This was a telling moment in the history of God’s church on earth.

It is with the deepest solemnity that we remember the courage and fidelity of those faithful Adventists. A Centennial Commemoration of the parts they played in those historical events and the movement that followed begins Wednesday evening, July 30, and ends Sunday evening, August 3, 2014, at the General Conference headquarters of the International Missionary Society. A tour to Atlanta is planned for Monday, August 4, with visits to the Martin Luther King, Jr., Museum and House and the Georgia Aquarium.

The full program includes presentations, public lectures, question-and-answer sessions, panel discussions, music, literature displays, and exhibits of Bibles and historical materials, as shown on the next two pages. Live streaming will be available at www.sda1844.org.

The topics include foundational principles upheld by the early Adventist Reformers and today, historic milestones, personal stories from times of crisis, development of the Reform Movement around the world, and themes to inspire devotion, faithfulness, and active service.

A Reservation Form is available on page 20 so you can submit your requests to the Commemoration planners. Bring your Bibles and *International Hymnals*, prepared to learn, be inspired, and recommit to the kingdom of the Lord Jesus Christ.

PROGRAM

Wednesday, July 30

HOST: LARRY WATTS

- 6:00 pm CONFERENCE OPENING
Idel Suarez, Jr., USA
- 6:30 pm MUSICAL / TESTIMONY PROGRAM
Larry Watts, USA
- 7:15 pm EVANGELISTIC SERVICE
"The Reformation of the 16th and 20th Centuries"
Danilo Monterroso, Guatemala
- 8:00 pm IMS PUBLISHING ASSN. BOOK DISPLAY
Cafeteria

Thursday, July 31

HOST: PABLO HUNGER

- 7:30 am MORNING DEVOTION
Humberto Avellaneda, Colombia
- 8:00 am BREAKFAST
- THE MAJOR THEMES OF THE REFORM PIONEERS**
- 9:15 am SONG AND PRAYER
- 9:30 am **"Nonviolence, Pacifism, and Conscientious Objection"**
Woonsan Kang, South Korea/USA
- 10:00 am **"The Law of God and Military Service"**
Francesco Caputo, Italy
- 10:30 am **"Prophetic Foundation of the Reform Movement"**
Parmenas Shirima, Tanzania
- 11:00 am BREAK
- 11:30 am COMMENTS, QUESTIONS / ANSWERS
- 12:30 pm LUNCH
- 3:15 pm SONG AND PRAYER
- 3:30 pm **"The Alpha and the Omega"**
Larry Watts, USA
- 4:00 pm **"The Health Reform Message in Reformation"**
Roland De la Paz, Philippines
- 4:30 pm **"The Gift of the Spirit of Prophecy and the 1919 Bible Conference"**
Douglas Francis, India/Sri Lanka/USA
- 5:00 pm COMMENTS, QUESTIONS / ANSWERS
- 5:30 pm SUPPER
- 6:30 pm MUSICAL PROGRAM
Cedar Christian School
- 7:15 pm EVANGELISTIC SERVICE
"The Bible—Its Origin, Transcription, and Publication"
Alfred Ngwenya, Zimbabwe/Swaziland
- 8:00 pm ANTIQUARIAN BIBLE EXHIBIT
Cafeteria

Friday, August 1

HOST: DOUGLAS FRANCIS

- 7:30 am MORNING DEVOTION
Hyeong Dae Jo, South Korea
- 8:00 am BREAKFAST
- THE GREAT WAR AND ITS AFTERMATH**
- CONCURRENT SESSIONS 1 (IN THE CHAPEL)**
- 9:15 am SONG AND PRAYER
- 9:30 am **"Disfellowshipment of the Brethren in World War I"**
Raquel Orce, Spain/USA
- 10:00 am **"World War I Reform Martyrs and Prisoners"**
Gustavo Castellanos, Austria
- CONCURRENT SESSIONS 2 (IN THE CAFETERIA)**
- 9:15 am SONG AND PRAYER
- 9:30 am **"Friedensau Minutes of 1920"**
Tzvetan Petkov, Bulgaria/USA
- 10:00 am PANEL DISCUSSION
"Friedensau 2014"
George Gowie, Jamaica, Moderator
Woonsan Kang, South Korea/USA
Idel Suarez, Jr., USA
- 10:30 am BAPTISM
Officiating ministers
- 12:30 pm LUNCH
- 1:30 pm SABBATH PREPARATION
- 5:30 pm SUPPER
- 6:30 pm GROUP PICTURE
- 6:45 pm MUSICAL PROGRAM
Cedar Christian School
- 7:00 pm GATHERING OF SPECIAL OFFERING
Douglas Francis, India/Sri Lanka/USA
- 7:15 pm EVANGELISTIC SERVICE
"America's Biblical Legacy"
Larry Watts, USA
- 8:30 pm SABBATH OPENING
"Characteristics of God's Church"
George Gowie, Jamaica

PROGRAM

Sabbath, August 2

HOST: WOONSAN KANG

7:30 am	MORNING DEVOTION <i>Luis Ponce, Ecuador</i>
8:00 am	BREAKFAST
9:00 am	INSTRUMENTAL MUSIC
9:30 am	SABBATH SCHOOL Superintendent: <i>Pablo Hunger, Austria/USA</i> Secretary: <i>Karola Kraenzmer, Sweden/USA</i> Health Minute: <i>Roland De la Paz, Philippines</i> Spanish Class: <i>Noe Chappa, Argentina</i> Korean Class: <i>Yong Jin Park, South Korea</i> English Class: <i>George Gowie, Jamaica</i> Children's Class 1: <i>Lisbeth Hunger, Austria/USA</i> <i>Evelyn Arevalo, USA</i> Children's Class 2: <i>Julie Nicoli, Guatemala</i> <i>Erica Murua, Argentina/USA</i> Youth Class: <i>Danilo Monterroso</i>
11:00 am	SERMON "Final Triumph of the Third Angel's Message" <i>Idel Suarez, Jr.</i>
12:30 pm	LUNCH
3:30 pm	"Beginning and Development of the Reform Movement Worldwide-Part 1" <i>Douglas Francis, India/Sri Lanka/USA, Moderator</i> EUROPE Austria: <i>Gustavo Castellanos, Austria</i> Germany: <i>Gerhard Hunger, Germany/Argentina</i> Italy: <i>Francesco Caputo, Italy</i> Bulgaria: <i>Tzvetan Petkov, Bulgaria/USA</i> Spain: <i>Raquel Orce, Spain/USA</i> NORTH AMERICA United States: <i>Larry Watts, USA</i> Canada: <i>Morris Lowe, Canada</i> Jamaica: <i>George Gowie, Jamaica</i> Haiti: <i>Simon Beaubrun, Haiti/USA</i> Puerto Rico: <i>Humberto Ajucum, Guatemala/Puerto Rico</i> AFRICA AND ASIA Tanzania: <i>Parmenas Shirima, Tanzania</i> Philippines: <i>Roland De la Paz, Philippines</i> India: <i>Douglas Francis, India/Sri Lanka/USA</i> South Korea: <i>Hyeong Dae Jo, South Korea</i> Zimbabwe: <i>Alfred Ngwenya</i>
5:30 pm	SUPPER
6:30 pm	MUSICAL PROGRAM <i>Cedartown Church Youth</i>
7:00 pm	GATHERING OF SPECIAL OFFERING <i>Douglas Francis, India/Sri Lanka/USA</i>
7:15 pm	EVANGELISTIC SERVICE "The Bible at the End of Time" <i>Pablo Hunger, Austria/USA</i>
8:30 pm	SABBATH CLOSE "Christ Our Righteousness-the Basis of All Reformation" <i>Alfredo Fiscaro, Chile</i>
9:00 pm	IMS PUBLISHING ASSN. BOOK DISPLAY Cafeteria

Sunday, August 3

HOST: PARMENAS SHIRIMA

7:30 am	MORNING DEVOTION <i>Ciro Arevalo, Mexico/USA</i>
8:00 am	BREAKFAST
9:15 am	SONG AND PRAYER
9:30 am	"Marriage, Sabbath, and Reformation" <i>Larry Watts, USA</i>
10:00 am	"Minneapolis 1888 and 1917-the American Entrance into the Great War" <i>Idel Suarez, Jr., USA</i>
10:30 am	"World Wars I and II-a Foreshadow of the End of Time" <i>Tzvetan Petkov, Bulgaria/USA</i>
11:00 am	BREAK
11:30 am	COMMENTS, QUESTIONS / ANSWERS
12:30 pm	LUNCH
3:15 pm	SONG AND PRAYER
3:30 pm	"Origin and Use of the Name IMS around the World" <i>Raquel Orce, Spain/USA</i>
4:00 pm	"Beginning and Development of the Reform Movement Worldwide-Part 2" <i>Danilo Monterroso, Guatemala, Moderator</i> OCEANIA Australia: <i>Nada Jeremic, Australia</i> LATIN AMERICA Argentina: <i>Noe Chappa, Argentina</i> Peru: <i>Victor Carbajal, Peru</i> Colombia: <i>Humberto Avellaneda, Colombia</i> Ecuador: <i>Luis Ponce, Ecuador</i> Brazil: <i>Irene Schelske, Brazil</i> Bolivia: <i>Vilma Alejos, Bolivia/USA</i> Mexico: <i>Ciro Arevalo, Mexico/USA</i> Guatemala: <i>Pedro Ruiz, Guatemala</i>
5:30 pm	SUPPER
6:30 pm	MUSICAL PROGRAM <i>Cedartown Church Youth</i>
7:15 pm	CONFERENCE CLOSE AND PARTING WORDS <i>Pablo Hunger, Argentina/USA</i> <i>Woonsan Kang, South Korea/USA</i>
7:30 pm	BENEDICTION <i>Idel Suarez, Jr., USA</i>

Monday, August 4

HOST: NOE CHAPPA

7:30 am	MORNING DEVOTION <i>Pedro Ruiz, Guatemala</i>
8:00 am	BREAKFAST / PICK UP BAG LUNCH
9:30 am	DEPARTURE-ATLANTA TOUR / YOUTH OUTING (Coordinate own transportation if do not have a reservation)

RESERVATION FORM



CENTENNIAL 1914-2014 COMMEMORATION

WEDNESDAY, JULY 30, TO MONDAY, AUGUST 4, 2014

GENERAL CONFERENCE HEADQUARTERS, 625 WEST AVENUE, CEDARTOWN, GEORGIA 30125, U.S.A.

(PLEASE COMPLETE ONE RESERVATION FORM FOR EACH FAMILY)

NAME _____ TELEPHONE _____

STREET _____ EMAIL _____

CITY, STATE, POSTAL CODE _____ COUNTRY _____

NUMBER AGES 6-ADULT _____ NUMBER AGES 5 AND UNDER _____ MOBILE PHONE _____

(CHILDREN AGES 5 AND UNDER RECEIVE FREE LODGING AND FREE MEALS)

LODGING (CHECK NIGHTS FOR WHICH LODGING IS NEEDED, AND SELECT HOTEL)

☐ WED., JULY 30 ☐ THURS., JULY 31 ☐ FRI., AUGUST 1 ☐ SABBATH, AUGUST 2 ☐ SUN., AUGUST 3 ☐ MON., AUGUST 4

☐ HOLIDAY INN (\$70 PER ROOM PER NIGHT, 2 BEDS, 2-4 PEOPLE; INCLUDES BREAKFAST) NO. ROOMS _____ X \$70 = \$ _____

☐ COUNTRY HEARTH INN (\$52 PER ROOM PER NIGHT, 1 BED, 1-2 PEOPLE; INCLUDES BREAKFAST) NO. ROOMS _____ X \$52 = \$ _____

☐ COUNTRY HEARTH INN (\$63 PER ROOM PER NIGHT, 2 BEDS, 2-4 PEOPLE; INCLUDES BREAKFAST) NO. ROOMS _____ X \$63 = \$ _____

MEALS (\$5.00 PER MEAL—INSERT NUMBER OF PEOPLE AGES 6 TO ADULT FOR EACH MEAL BELOW)

	WED.	THURS.	FRI.	SABBATH	SUN.	MON.	TUES.	TOTAL	
BREAKFAST	_____	_____	_____	FREE	_____	_____	_____	_____	X \$5 = \$ _____
LUNCH	_____	_____	_____	FREE	_____	_____	_____	_____	X \$5 = \$ _____
DINNER	_____	_____	_____	FREE	_____	_____	_____	_____	X \$5 = \$ _____

TRANSPORTATION (ROUND TRIP—ATLANTA AIRPORT TO CEDARTOWN AND RETURN TO ATLANTA)

☐ 1 1/2 HOURS—AIRPORT TO CEDARTOWN AND 1 1/2 HOURS BACK (\$20 PER PERSON) NUMBER OF PEOPLE _____ X \$20 = \$ _____

ARRIVAL: FROM _____ DATE _____ TIME _____ AIRLINE _____ FLIGHT NUMBER _____

DEPARTURE: TO _____ DATE _____ TIME _____ AIRLINE _____ FLIGHT NUMBER _____

TOUR TO ATLANTA/YOUTH OUTING

TRANSPORTATION (ROUND TRIP—CEDARTOWN-ATLANTA-CEDARTOWN) NUMBER OF PEOPLE _____ X \$20 \$ _____

TOUR OF MARTIN LUTHER KING, JR., MUSEUM AND HOUSE FREE

GEORGIA AQUARIUM NUMBER OF PEOPLE _____ X \$38.50 \$ _____

TOTAL ENCLOSED \$ _____

SUBMIT RESERVATION FORM AND PAYMENT BY JULY 21, 2014, TO:

EMAIL: INFO@SDA1844.ORG

MAIL: INTERNATIONAL MISSIONARY SOCIETY / P.O. BOX 5 / CEDARTOWN, GA 30125

PHONE: +1-770-748-0077 / TOLL FREE IN USA: 866-467-1914 / FAX: +1-770-748-0095

CONTACTS: DOUGLAS FRANCIS / KAROLA KRAENZMER

(NO REFUNDS AFTER JULY 21, 2014)



The Divine-Human Family, No. 2

All in Him

I do not ask that you should comprehend this lesson, but I do ask that whatever the Word says may be received and believed; because it is only in that way that we can do anything with the lesson of this hour. The Jews lost one of the very best lessons, in fact the lesson of all lessons that Christ endeavored to teach them, because “they strove among themselves, saying, How can this man give us His flesh to eat,” and the same spirit would shut up our minds and hearts to the lesson of this hour.

“And ye are complete in Him.” Colossians 2:10. And the special thought of our study at this time will be the further development of that idea expressed in Hebrews 7:9, 10: “And as I may so say, Levi also who received tithes, paid tithes in Abraham, for he was yet in the loins of his father when Melchisedec met him.”


Our previous study was to learn something concerning the head of this divine-human family. “Levi paid tithes in Abraham, for he was yet in the loins of his father when Melchisedec met him.” What did we do in Him, the father of this spiritual family, this divine-human family? “And the Word was made flesh and dwelt among us.” John 1:14. Following more strictly the original text, we may read this: “And the Word was made flesh and dwelt in us.” To express the general idea that God was manifested in the flesh among men, we have the text, “Behold a virgin shall be

with child and shall bring forth a son and thou shalt call His name Emmanuel, which being interpreted is, God with us” (Isaiah 7:14; Matthew 1:23), and this is a different expression, both in the English and in the original, “Emmanuel, God with us.” But there are other texts where the rendering follows the same original and translates it “in us.” 1 John 4:13: “Hereby know we that we dwell in Him and He in us,” not among us, but “in us.” “And he that keepeth His commandments dwelleth in Him and He in him. And hereby we know that He abideth in us,” not among us, “in us, by the Spirit which He hath given us.” 1 John 3:24. “That they all may be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in Us.” John 17:21, R.V.

In all these texts you will observe that it would destroy the whole meaning to say “among us,” and while it does not destroy the meaning in John 1:14 to say, “He dwelt among us,” yet it seems to me to lose sight of the very best of the meaning. “He was made flesh and dwelt in us.” That is to say that Jesus Christ was the representative of humanity, and all humanity centered in Him; and when He took flesh, He took humanity. He took humanity, and He became the Father of this divine-human family, and He became the Father by joining Himself in this way to humanity, and the flesh which He took and in which He dwelt was our flesh, and we were there

*By W.W. Prescott
Edited by Larry Watts*

Jesus Christ was the representative of humanity, and all humanity centered in Him.



in Him, and He in us, just as Levi was there in Abraham; and just as what Abraham did, Levi did in Abraham, so what Jesus Christ in the flesh did, we did in Him. And this is the most glorious truth in Christianity. It is Christianity itself, it is the very core and life and heart of Christianity. He took our flesh, and our humanity was found in Him, and what He did, humanity did in Him.

Now, let us follow the development of that idea further. "Blessed be the God and Father of our Lord Jesus Christ who has blessed us with every spiritual blessing in the heavenly places in Christ." Ephesians 1:3, R.V. That is, when He put all those spiritual blessings upon Christ when He was here in the flesh, He put those blessings upon us, because He was made flesh and dwelt in us, and we were there in Him, and the time when we were blessed with all spiritual blessings in Christ was when those blessings were put upon Jesus Christ who dwelt in us; and the only question for us is, Have we enjoyed, have we received, the blessings that He gave us in Him? Fourth verse: "According as He hath chosen us in Him before the foundation of the world." When He chose Jesus Christ, He chose us in Him, and we were chosen before the foundation of the world in Him; not you and I as individuals chosen above other individuals, and our salvation personally assured as distinct from others, but every one in Him was chosen. Every member of this divine-human family was chosen when He was chosen, because we were there in Him, because He was made flesh and dwelt in us.

Sixth verse: "To the praise of the glory of His grace wherein He hath made us accepted in the beloved," and when the Father said to His Son, "This is My beloved Son, in whom I am well pleased," He said the same words to every son in this divine-human family. "Thou art My beloved son in whom I am well pleased" in Him. Was He accepted? So are we in Him. Are we accepted because of any thing that we are, or have been, or can be? No, but we were accepted in Him, in the Beloved. It is so, in Him, accepted.

The 11th verse: "In whom also we have obtained an inheritance" in Him. Did He redeem the inheritance? Did He buy back the inheritance? Did He pay the price? Did the thorns rest

upon His brow in token of the fact that He bore the curse of the earth, and that He bore suffering for the earth, and that He was removing the curse from the earth, and that He was bringing back the inheritance? We obtained the inheritance in Him, and so He obtained the inheritance and redeemed the inheritance, and bought back the inheritance. We obtained it, because we were there in Him, and because He was made flesh and dwelt in us.

"For we are His workmanship, created in Christ Jesus." When the new man, the divine human man, the man Christ Jesus, was created, we were created in Him. All members of this divine-human family were created in Him, "For we are His workmanship, created in Christ Jesus for good works which God aforetime prepared that we should walk in them." Ephesians 2:10. R.V. When did He prepare the good works in which we are to walk? Why, in Him. What are we to do? The Scripture says in 1 John 2:6, "He that saith He abideth in Him, ought himself also so to walk, even as He walked," not so much as an obligation, but as a consequence. Why? Because he is in Him, he "ought so to walk even as He walked."

So we read in Colossians 2:6, "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." In Him. Now we were created in Christ Jesus for good works, and God has prepared those good works aforetime for us to walk in them, and how shall we walk in those good works which He has prepared for us to walk in? Let us read Ephesians 2:6, "And hath raised us up together, and seated us with Him in heaven in Jesus the messiah." (*Syriac Version.*) He was made flesh and dwelt in us, and with that same flesh of humanity He went to heaven, and when He had purged our sins, He sat down on the right hand of the throne of the Majesty on high. When He went to heaven, we went in Him. Humanity is in heaven. We, our humanity, our flesh, is there, because He is the Father of this family, and because every son is in Him just as Levi was in Abraham, and when Abraham paid tithes, Levi paid tithes in him, although he was not born yet. And when Jesus Christ went to heaven, every child of His was seated there in Him. Thank the Lord!

Every member of this divine-human family was chosen when He was chosen, because we were there in Him, because He was made flesh and dwelt in us.

The whole thought is overwhelming; what God has done for us, the human family! What He has done to bring us back to Him, to restore His image in us, to redeem us, the condescension of Jesus Christ to come here and dwell in us! to take our flesh, our sinful flesh, to unite Himself to the human family, to become the Father of the family, to join Himself with us by birth, in those closest ties, never to be broken! –*The Desire of Ages*, p. 435; *Education*, p. 215. That is the love of God in Jesus Christ! And He did not simply come here as an outsider, and do something, but He came here and became what we are; He dwelt in us! He gathered together in Himself all humanity, and He invited the Father to treat Him as the representative of humanity, and so what He did we did in Him, and are receiving the benefits of it. What we have done He did not do; but He was treated as if He had done it, and He received the benefits of that—completely changing places with us! That was the love of God in Jesus Christ.

We read again in Romans 6:6, *Revised Version*, “Knowing this, that our old man was crucified with Him, that the body of sin might be done away, that we should no longer be in bondage to sin; for he that hath died is justified from sin. But if we died with Christ, we believe that we shall also live with Him.” Tenth verse: “For the death that He died (and we died with Him), He died unto sin once, but the life that He lives, He lives unto God, even so reckon ye also yourselves to be dead indeed unto sin, but alive unto God in Christ Jesus.” He died, and we died with Him.

2 Corinthians 5:14 brings it out clearly in the *Revised Version*. “For the love of Christ constraineth us, because we thus judged that one died for all, therefore all died.” Read it in Hebrews 2:9: “But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor that He by the grace of God should taste death for every man.” How could He taste death for every man? Because every man was in Him; because He clothed His divinity with humanity; because humanity was all centered in Him. Notice how many ways this is touched upon in the Scriptures. “He was tempted in all points like as we are;” the temptations of humanity met in Him.

“All of us like sheep have wandered, each to his own way we have turned, and Jehovah hath caused to meet on Him the punishment of us all.” Isaiah 53:6, Dr. Young’s translation: “Everything met in Him.” “Made Him to be sin,” not a sinner, but “made Him to be sin for us, who knew no sin.” He took it all, He bore all our sins. Fourth verse: “Surely He hath borne our griefs and carried our sorrows, yet we did esteem Him stricken, smitten of God, and afflicted; but He was wounded for our transgressions, He was bruised for our iniquities. The chastisement of our peace was upon Him, and with His stripes we are healed.” Isaiah 53:4. Why? Because our humanity received those stripes in Him.

See how this thought is further brought out in Romans 7:4, R.V.: “Wherefore, my brethren, ye also were made dead to the law through the body of Christ.” We “were made dead.” The expression refers to a definite point of past time when this thing all took place. Now notice further on that idea in Hebrews 10:5: “Wherefore, when He cometh into the world, He saith, Sacrifice and offering Thou wouldst not, but a body hast thou prepared Me.” Margin, “Thou hast fitted to Me.” *Syriac Version*, “Thou hast clothed Me with a body.” He was made flesh, and dwelt in us; so we were the body, and He put us on, in order that we might put Him on, because the Scripture says, “Put ye on the Lord Jesus Christ.” But we never could have put Him on, had He not first put us on. But, Hebrews 10:10, R.V.: “By which will we have been sanctified through the offering of the body of Jesus Christ once for all.” Now, how was it possible that we should be made, or were made, dead to the law through the body of Christ? Because He was clothed with a body, He was made flesh and dwelt in us, and we were there in Him, and that body of flesh was a body of sinful flesh (Romans 8:3), so we may be sure it was like ours. So when He was offered, He paid the penalty of the law, but that body was our flesh, and we were there in Him. And by the offering of the body of Christ, we became dead to the law through that body, because humanity (humanity in which divinity was enshrined) was paying the price. Divinity and humanity were joined in the body of Christ, and the penalty was paid. “Thou hast caused to meet on Him the

We never could have put Him on, had He not first put us on.

If we accept that fact
and make it our own,
that we died with
Him, that we died in
Him, it is thus that
we receive life in
Him, and through
Him.

punishment of us all;" and we were all there in Him receiving the punishment. So we became dead to the law. We were made dead to the law at a definite point in past time through the body of Christ.

"For he that hath died is justified from sin" for "the wages of sin is death" (Romans 6:7, 23), and when one has died, he has paid the penalty. So he that hath died is justified from sin, and the whole choice with us lies just here, Shall we prefer to die for ourselves? We were there in Him and received the punishment and paid the penalty; shall we avail ourselves of that fact? or do we prefer to pay the debt ourselves and die ourselves apart from Him? We can do so, but "he that hath died is justified from sin." The eighth verse: "But if we died with Christ, we believe that we shall also live with Him." So if we accept that fact and make it our own, that we died with Him, that we died in Him, it is thus that we receive life in Him, and through Him.

We read this same idea in Galatians 2:20 and Colossians 2:11, *Revised Version*: "I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me, and the life which I now live in the flesh, I live in faith, the faith which is in the Son of God, who loved me and gave Himself for me." "In whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh in the circumcision of Christ." Do you not see this idea, that everything that He did, we did in Him? And do you not see that the only question to be settled is, Are we in Him? That is all. If so, just as soon as we come into the family, we avail ourselves of all the rights and privileges of the family. Just as soon as we come into the family, we come into possession of all that the Father of the family did. It is feebly illustrated when children are born into the earthly family. They have certain rights in all that the father has done, represented by his property. The child has certain rights and claims, and the law recognizes them. It is a feeble illustration, and yet it is in the line of thought, because when we are born into the divine-human family, and become really in Him, by our own choice, it is not simply true that we have a right to certain things that He has, and has done, but all that He has done, and all that

He has, belong to each member of the family. Is it any wonder that the apostle John broke out and said, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God"? Then as sons and as members of the family, all that He did, ours; all that He has, ours; everything comes to us just as soon as we are born into the family, just as soon as we become sons of God.

The next question that arises is, But what about Christian experience on any such basis as this? It is all in Him. If we do, it is in Him, if we strive, it is in Him. It is all in Him, and Christian experience may be summed up in this, what we did in Him, then, without any choice on our part, He is to do now in us by our choice. Then we will have plenty of Christian experience of the right kind. All this that we did in Him was without our choice or consent; without asking us if we would like it done, He came and by taking our flesh, and dwelling in us, He did it in us and we did it in Him without even asking for it, without any choice, without any effort on our part whatever.

Now His desire is that what was done then in Him without any choice or will on our part, He shall now do in us by our choice and by our will, and our choice is all the time to be exercised on this point: Shall I remain in Him? Shall I continue to choose Him, and be in Him? That is Christian experience. That is the experience set forth by the apostle Paul in his letter to the Galatians 1:15, 16: "But when it pleased God who separated me from my mother's womb and called me by His grace, to reveal His Son in me." It is now a good time to say that this union by which we are in Him is of that nature that it is impossible except as He also is in us. And so reveal His Son "in me."

We see this same thought in 1 Timothy 1:16: "Howbeit, for this cause I obtained mercy that in me first Jesus Christ might show forth all longsuffering." All longsuffering was shown forth when Jesus Christ was here, and He desired that the same thing should be shown forth in the apostle Paul. See this thought in 1 John 4:2-4: "Hereby know ye the Spirit of God. Every spirit that confesseth that Jesus is come in the flesh is of God." Now it is not every one who confesseth that Jesus Christ did come in the flesh, but every

one who confesseth, who is confessing, that Jesus Christ is come in his own flesh. But you say, It cannot mean that. We will stop a moment. Every spirit that does that is of God. Now when Jesus Christ was here in the flesh, every time the devils met Him, they recognized Him as Jesus Christ in the flesh. They said, "We know Thee who Thou art, the holy One of God." Luke 4:34; etc. Were they of God? Does it meet this idea to say every one that confesseth that Jesus Christ is come, that He did come? The devils confessed that very thing, and that is the very kind of faith that is being pushed upon the people now. The devils believe and tremble, but they do not believe unto righteousness, and believing unto righteousness is the gospel—is Christ in you the hope of glory—and everyone that is confessing that Christ is come in the flesh is the one that is

confessing that Jesus Christ is in him the hope of glory. That spirit is of God. Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God, and it is that spirit of antichrist, and it does not make any difference where you meet it, nor when you meet it. Every spirit that confesseth not that Jesus Christ is come in the flesh is an opposer; he is antichrist and is of the spirit that opposes, and it is the very essence of antichrist to deny that fact which is the basis, in the first place, the general basis of Christianity, and in the second place is the life and "the all and in all" of every individual's Christianity, and that is that Christ is come in his own flesh, and that Jesus Christ is in him the hope of glory.

The Bible is a wonderful book. It is the product of the Infinite mind, and like its Author is perfect and complete. **SW**

Believing unto righteousness is the gospel—is Christ in you the hope of glory—and everyone that is confessing that Christ is come in the flesh is the one that is confessing that Jesus Christ is in him the hope of glory.

Stilling the Tempest

"Every man's experience testifies to the truth of the words of Scripture, 'The wicked are like the troubled sea, when it cannot rest.... There is no peace, saith my God, to the wicked.' Isaiah 57:20, 21. Sin has destroyed our peace. While self is unsubdued, we can find no rest. The masterful passions of the heart no human power can control. We are as helpless here as were the disciples to quiet the raging storm. But He who spoke peace to the billows of Galilee has spoken the word of peace for every soul. However fierce the tempest, those who turn to Jesus with the cry, 'Lord, save us,' will find deliverance. His grace, that reconciles the soul to God, quiets the strife of human passion, and in His love the heart is at rest. 'He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so He bringeth them unto their desired haven.' Psalm 107:29, 30. 'Being justified by faith, we have peace with God through our Lord Jesus Christ.' 'The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever.' Romans 5:1; Isaiah 32:17." —*The Desire of Ages*, pp. 336, 337.

The Way of the Adventists

Part 18

1939: World War II

By Wilhelm Egerter

When World War II broke out, we again saw more yielding of God's commandments to and cooperation of the leadership of the Adventist Church with the government, as was the case in World War I, even though it had been claimed that this would never happen again. Once more, a *Worship Calendar* note on January 30, 1939, lauded a worldly leader: "The Führer [Hitler] found means and ways to make Germany, and with it us, great again. Where before was retrogression and destruction, now one looks forward confidently to the future. But we are filled with one thought, one sentiment—overwhelming gratitude to God and the Führer."

Der Adventbote (The Advent Messenger), October 1, 1939, showed the Adventists' attitude toward the war, and it is a delusion which deserves pity: "We are now standing in the storm of world-moving events.... A great time must find great people.... For this reason, we not only willingly but gladly join in every required service. Whoever loses his life in doing so, for him the words may be used in memory, 'Greater love hath no man than this, that a man lay down his life for his friends.' John 15:13. Let us remember all our fighting men, and especially our brethren who venture their lives for the homeland and those who are left behind! We also want to pray for the Führer [Hitler] and his co-workers."

"Quickly after the storm in the east broke out in the East after months of oppression, it

subsided. We have reason to thank God that the tempest of war has passed so swiftly there.... Now peace has returned to the east. Every human measure was taken consolidate and secure it. The mighty, proven forces of our people were enlisted in a task that was not to be surpassed by the other cultural exploits of greater Germany. Meanwhile the Führer pointed the way to peace in the west. When this Advent Messenger reaches its readers, the die will have been cast. What will the opponents decide?... There are surely no Germans who did not wish our people's great Führer peace." —*The Advent Messenger*, November 1, 1939.

"Germany will not capitulate to any enemy. A people helps themselves. Therefore, sacrifice for the war offering." —*The Advent Messenger*, December 1, 1939.

Calendar Reading of March 5 and November 9, 1939: "When we Christians today with all the German people think about the dead heroes of the movement who rest in the eternal graves in Munich, we must be especially thankful to them...." "Greater love hath no man than this, that a man lay down his life for his friends." John 15:13. "These men fulfilled the commandment. Their deaths call on us to emulate them; and when the hour calls us to give our lives for the brethren (1 John 3:16), then faithfulness generates faithfulness."

The more meaningful text should be a warning to us: "Men who leave the law praise the

wicked; but those who heed the law are indignant at this." Proverbs 28:4, *Menge* translation.

Activity Report

"War-Winter Relief, 1939/40"

Forward by: A. Mink, Leader of the Advent Welfare Work

Page 3: "In this period of activity falls the beginning of the earth-shattering events of the present: The campaign against Poland, the occupation of Norway, the Netherlands, and Belgium, and the incomparable victory over France. While the limits of our brothers, fathers, and sons exceeded the most difficult battle for the greatness and future of the fatherland and went from victory to victory, we felt in the greatest experience of the past weeks the God's footsteps in the earth. In silent adoration, we thank God for His wise providence in giving our people the Führer. The pride is a further incentive to do the same on the home front and to use our powers with the greatest conscientiousness for the victory."

Page 9: "Thus this work report is again a confession of faithfulness to the Führer and the fatherland in the time of war.

—Otto Bronzio, Social Secretary"

Page 16: "The resounding victories of the defense forces and the singular historical deeds of the Führer move the world. From the reawakened consciousness of united nationalist power the greatness of the empire has become what the Führer designed and fought for. And joy fills us, for we have not stood idly by but worked for the benefit and prosperity of our fatherland. Again we were permitted to be co-workers in the great work of divine love."

The Adventist Church did indeed escape the persecution of the system of the national socialist regime by glorifying and praising the Führer Hitler; but on the other side it thus sinned gravely against God, denied HIM, and openly put God's commandments in the dust.

1940

"For all people will walk every one in the name of his god." Micah 4:5. "Today we are experiencing another day which gives to our people an opportunity of glad remembrance. We remember thankfully and proudly the day in which a people,

out of dishonor and distress, experienced its regeneration and freedom. Our thankfulness is first directed to the Lord in heaven, who from His mercy and grace helped the will of a man to a victorious breakthrough. And we thank our Führer at this hour that he did not give in or despair in the intense battle but raised himself victoriously in the strength of his faith over the powers of wretchedness. New light was breaking through the heavy, dark clouds of inner separation and animosity. The battle for the acknowledgment and respect of our people went into the world and broke more and more the chains and bonds which had fastened around the body of our people. Border posts opposing justice had to fall, and German brothers and sisters found their way back to the great fatherland. How much cause for thankfulness fills all the hearts of those who can be happy for the strong protection of the German empire. And blessed is he who in this thankfulness does not forget to praise and honor Him under whose protection our Führer works. May we remember that we are dependent on the blessing of God, which must safeguard life and health for the Führer and his co-workers who are helping the people." —*Calendar Reading* of January 30, 1940.

In addition, the *Calendar Reading* for March 10, 1940, stated: "All who gave their life in the service of the fatherland and the movement have given salvation to us living ones, their dying a reason for a new life, their sacrifice the dawn of a new day. We therefore honor them in deep thankfulness. Their blood has *honored the insignia of our flag, the emblem of our ancestors*, who recognized in it a *symbol of victorious heroism*."

The statements quoted above are so unfathomably erroneous that they must make the heart of a truth-loving Adventist tremble. The words in Lamentations 4:1 are thus literally fulfilled: "*How is the gold become dim! How is the most fine gold changed! The stones of the sanctuary are poured out in the top of every street.*"

The *Calendar Reading* of April 15, 1940, expressed the same sentiment: "Therefore we thank God for the wise and mighty leader whom He has given to our German people. The Lord of history did not wish us to sink deeper into the abyss, as happened after the World War was lost. Therefore, He gave us a saviour who, after so many fortunate under-

The Adventist Church sinned gravely against God, denied Him, and openly put God's commandments in the dust.

The statements quoted above are so unfathomably erroneous that they must make the heart of a truth-loving Adventist tremble.

During the terrible time when Hitler was in power and all during World War II, there was a small remnant that was determined to stand faithfully for God's holy truth.

takings which, almost contrary to all historical experiences, have cost no, or very few, sacrifices of blood, has been elected to lead our people through the hardest test of its existence. The past year of life of the Führer was richly blessed with success, and now we will unite in heartfelt intercession to God that He will not fail to give him, and us also, His blessing in the new year of life."

Furthermore, the *Calendar Reading* of April 20, 1940, read like this: "'He which soweth bountifully shall reap also bountifully.' 2 Corinthians 9:6.

"If millions of hearts are bowing today in deep gratitude to God to ask for the welfare and blessing of their Führer, then the word of the apostle is fulfilled: 'He which soweth bountifully shall reap also bountifully.' It was confidence which previously gave the Führer power to wage the battle for the freedom and honor of Germany. The unshaken faith of Adolf Hitler enabled him to perform the great deeds that made him outstanding before all the world. His work was a bountiful sowing. He wrestled unselfishly and faithfully for his people, and he stood valiantly and proudly for the honor of the nation. In Christian humility, he gave the glory to the Lord in heaven in all the great hours which he could celebrate with his people, and he depended on God's blessing. This humility made him personally great, and this greatness was the source of blessing from which he could always draw for his people. Only a few statesmen stand so brightly in the sunlight of a blessed life and are surrounded with such rejoicing by his people as is our Führer. He has sacrificed much in the years of his struggle and thought little of himself in the wearing work for his people. We compare the words in which he has, with a glowing heart, appealed to the people with seeds that have now sprung up and are bearing precious fruit. It will be the Führer's blessed reward and his most valuable gift on this day of honor to know that the struggle was not in vain! God has blessed his work and crowned his effort with precious increases, which were sown in blessing and harvested in blessing."

Excerpts from *Der Adventbote* of July 15, 1940, stated: "We will never forget the hour when the enforcement of the armistice with France was announced; and following it, the first verse of the Hymn of Leuthen, the songs of the nation, and the Netherlands' hymn of praise were sounded....

And who would not have thanked God with all his heart for a victory which had no equal in our history! We have taken courage, have worked, and—when we saw the necessity—have fought as never before.... It will remain this way in the final phase of our struggle, which, with victory over our last opponent, will bring us peace.

"How glorious is the hour of victory! We who once were so treacherously defrauded of the victory and just peace have tasted it with *deep joy and without any arrogance*.... Fighting and sacrifice are still ahead. What for is fully clear...."

But what did the Seventh-day Adventists say in those countries that had been overtaken?

Furthermore, in 1940, shame upon shame was heaped upon the holy name of God, and the name "Seventh-day Adventist" became one of ill repute. Meanwhile, during the terrible time when Hitler was in power and all during World War II, there was a small remnant that was determined to stand faithfully for God's holy truth. Praise the Lord!

1941

We read in the Adventist publication of the South American Division, *La Revista Adventista*, March 17, 1941: "In Rumania, for instance, the president of the Union, the presidents of the fields, secretaries and treasurers, men of the departments, pastors and canvassers, the leaders and employees of the institutions, as well as the officers of the churches, leave their posts repeatedly to answer the call of the country. Many of them were in the army from the beginning of the war.... Right now, he [the Union president] and all the presidents of the fields are in the service. In some fields, all the canvassers, including the leader, are a part of the army...."

Quoting this report, we are forcibly reminded of the apostasy of the early Christians after the second century. The report in the tract "The First Christians and War," published by the Society of Friends, Philadelphia, PA, USA, illustrates this: "This general apostasy from the first faithfulness did not come suddenly. Slowly this rottenness spread like every other. During the first two centuries, nothing is mentioned of a single Christian soldier. In the third century, when Christianity was partly spoiled already, Christian soldiers came more and more to view. And sins far beyond the manifold

vices increased until, finally, in the fourth century, 'Nominal Christians' entered the army without hesitation. Nevertheless, now and then a voice for peace was heard from an old church father; but there were less and less of these fathers, and finally the last one left the world, and the doctrine 'War is unlawful' ceased to be a tenet of the professed church...." Should this perhaps be repeated today?

In South America as well, this same weakness and apostasy were seen, as shown in the following publications from the same Adventist publication: "While we have our freedom guaranteed here in South America, we must work. We must show all reverence for the national (patriotic) holidays and for the national flag and also show by our lives that we are the best of citizens owned by the fatherland." —*La Revista Adventista*, date unknown.

"Up to this moment, there are hundreds of our church members, among them teachers, evangelists, and lay members, who are at the front of the battle.... I have heard that many other teachers and evangelists have had to leave the church schools, along with groups of brethren, to march to the front of the military operations." This refers to the participation of Adventists in the war between Bolivia and Paraguay. —*La Revista Adventista*, December 5, 1932.

In later years, we see, unfortunately, the same identifying marks, as in a book titled *God's Hand in World Events*, published by Saatkorn Publishing House, Hamburg, which included an identification of the antichrist which does not harmonize with the Holy Scriptures. Even though this may be given because of fear of this power, the explanation leads readers astray and is a denial of the truth. Should we not give the trumpet a certain sound, no matter what might happen to us? Here is a quotation from this book: "Many Christians ask themselves today who, among the powers of the present time, is the antichrist. Concerning this the Scriptures do not give us information by name, but it marks the antichristian power distinctly with the number 666, the threefold number of a man, which opposes the number 7, the number of divine fullness. Have we not already experienced something containing an antichristian expression? We remember the days when it was declared, 'The Führer is always right!' 'Il Duce a sempre ragione!' was written on the fronts of white houses and walls in a small Italian town. We remember that

the 'loyal' could not be outdone in glorifying mortal human beings who were subject to error and often lived a way of life that was completely unworthy of imitation. And yet divine infallibility was ascribed to them, and the 'Führers' were pleased with this. We experienced this already in Germany in a general test of the antichrist. Are the powers that were helped by the masses to push the 'Führer' to the top no longer in existence? Even though the shape of the state may change, using the masses to obtain power still exists and, along with their 'Führers,' who are only appealing to the masses, such powers take advantage of the present situation for their own purposes. Is it any different in the religious realm? By contrast, again, Christ is a genuine Leader, whose true disciples will not be opportunists [meaning to take advantage of the current situation, *Editor*], but confess Him...."

In writing all this, did the Adventists forget how, just a few years prior to this, the "Führer" received homage from them?

The author of this book writes that the Holy Scriptures do not provide information concerning the antichrist by name. If there were no possibility to figure out who the antichrist is, then it could be said that God has left man in uncertainty. But this is not so! We can recognize clearly in Revelation 13:3-8, 12, and the last part of 18, as well as Daniel 7:24-26, that this power is the papacy, which blasphemes the Most High, destroys the saints of the Most High, thinks itself able to change times and laws, and, further, carries the number 666. This number is contained in the name "Vicarius Filii Dei" (Representative of the Son of God, a papal title), when the numeric values of the Latin letters are added up. The papacy even admits that it has changed the Sabbath, God's rest day, from the seventh to the first day of the week, Sunday. The papacy has also been the persecutor of true Christians, and millions of martyrs are entered in its account of guilt. Added to this, the prophet John presented the characteristics of the antichrist in Revelation 17:1-11, so it may readily be understood who the antichrist is. We point especially to verse 9, which states that the apostate woman of prophecy sits on seven hills. Although a much more extensive explanation can be written about this, this short proof suffices to show who the antichrist is, as portrayed in the Bible. **SW**

Should we not give the trumpet a certain sound, no matter what might happen to us?





The First Christians and War

Some examples from their history will show with what confident trust they were convicted of the unlawfulness of war and how ready they were to suffer for the cause of peace.

It is certain that around the time of Christ's death His followers lived in the belief that the Lord had forbidden war. As a result of this belief, many of them refused to participate in it, regardless of what the result might be—even if prison or death. These facts are indisputable. "It is just as easy," says a learned writer of the seventeenth century, "for the sun to go dark at midday as to deny that the first Christians renounced revenge and all war." Christ and His apostles left behind general rules for life. And how did their immediate followers put into practice the teachings of peace that were handed down to them? The first Christians applied them to war. They had the conviction that the traditions absolutely forbade war. For this position they referred specifically to the New Testament; on the basis of the authority and binding character of the following texts, they refused to carry weapons: "But I say unto you, That ye resist not evil:..." "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine

enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you,..." "Blessed are the peacemakers: for they shall be called the children of God." Matthew 5:39, 43, 44, 9. "... Have peace one with another." Mark 9:50. "See that none render evil for evil." 1 Thessalonians 5:15. "But God hath called us to peace." 1 Corinthians 7:15. "Follow after ... love, patience, meekness." 1 Timothy 6:11. "Be ... gentle, showing all meekness unto all men." Titus 3:2. "Live in peace." 2 Corinthians 13:11. "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice." Ephesians 4:31. "Avenge not yourselves." "Therefore if thine enemy hunger, feed him; if he thirst, give him drink." "Recompense to no man evil for evil." "Overcome evil with good." Romans 12:19, 20, 17, 21.

Some examples from their history will show with what confident trust they were convicted of the unlawfulness of war and how ready they were to suffer for the cause of peace. Maximilian,

as reported in the Acts of Ruinart, was brought to the judgment seat to be registered as a soldier. When the governor asked his name, Maximilian answered: "I am a Christian and cannot fight." But he was nevertheless commanded to register as a soldier; however, he refused to serve, repeating that he was a Christian. He was immediately told that he would not have a second chance. Either he would submit to carrying a weapon, or he would be killed. But his faithfulness was unshaken. "I cannot go to war," he said, "even if I must die." He held fast to his principles, so he was finally handed over to the executioner.

Not only did the first Christians refuse to join the army, but also those who were already soldiers and accepted Christianity immediately left the service, cost what it may. Marcellus was a captain in the Legion called Trajana. While he occupied this position, he became a Christian; and since he had so embraced the faith of his fellow Christians and war was no longer allowed for him, he threw down his scabbard and sword holder before the legatus (Legion leader) with the explanation that he was now a Christian and could no longer do war service. He was thrown in prison but remained faithful to Christianity. "It is not allowed," he said, "to carry weapons, regardless of any reason or worldly consideration." Consequently, he was executed. Almost instantly afterward, Cassian, the Legion secretary, resigned his office. He declared resolutely that he shared the same views for which Marcellus had testified; and he also was handed over to the executioner. Martin, of whom Sulpicius related so much, was educated for the military profession. But when he became a Christian, he left it. As a simple explanation for his action, he gave Julius the Apostate the answer: "I am a Christian, and therefore I cannot fight."

This attitude and conduct were not characteristic of just individual persons who allowed themselves to be influenced by a special opinion or by their private interpretation of Christian obligation. Their principles were those of the entire Christian body. The Christian authors of every age knew and defended them. Justin Martyr and Tatian speak of soldiers and Christians as a separate people, and Tatian says that the Christians themselves turned a deaf ear

to military commands. Clemens of Alexandria calls his Christian contemporaries the "followers of peace" and says emphatically "that the followers of peace do not need instruments of war." Lactantius, another of the first Christians, says clearly: "A righteous person can never be allowed to go into war." Around the end of the second century, Celsus, one of the first opposers of Christianity, blamed the Christians for refusing to carry weapons, even in emergencies. Origen, who defended them, doesn't consider denying this fact and justifies them, pointing out: "War is wrong." Yes, even after Christianity had spread over almost the entire known world, Tertullian, who spoke of one part of the different Roman armies, which made up more than one third of Rome's military power, said emphatically: "Not one single Christian can be found among them."

That may certainly be enough, but the proofs for the following fact are nevertheless more definite and satisfactory. Some of the objections which are put forward nowadays against peace advocates were already stated forcefully at that time against the first Christians; and these arguments were examined and refuted by them. These investigations and examinations show that their belief about the wrongfulness of war was no arbitrarily accepted, indefinite opinion that here and there had gained a loose following for itself, but was the result of a cautious examination and a conclusion derived from it that Christ had forbidden war once and for all. These same arguments, with which people today try to defend war, were used against Christians sixteen hundred years ago and were refuted by these faithful champions of the purity of our religion. It is remarkable that Tertullian refers to the rules of the sermon on the mount to prove this principle which we emphasize—that the convictions which these rules sharpened are incompatible with war and that therefore war is inconsistent with Christianity.

An even stronger proof of the original belief is contained in the circumstance that some of the Christian writers told about: The Christians' refusal to carry weapons is a fulfillment of the Old Testament prophecies related to the time of peace. The special value of these testimonies consists of the fact that the refusal to carry

Not only did the first Christians refuse to join the army, but also those who were already soldiers and accepted Christianity immediately left the service, cost what it may.

The fathers became fewer and fewer, until the last one left the world and the doctrine that "War is unlawful" finally ceased to be a tenet of the professed church.



weapons is accepted as obvious and without question. Troeneus, who lived about A.D. 180, states that Isaiah's prophecy, which declared that swords would be beaten into plowshares, was fulfilled in his time. "The Christians," he says, "have changed their swords and lances into instruments of peace, and they don't know fighting." His peer, Justin Martyr, writes: "That the prophecy is being fulfilled, we have good reason to believe, since we who in earlier times killed each other now do not fight with our enemies." Tertullian, who lived later, said: "You must admit that the prophecy has been fulfilled, as far as the conduct of each one is considered, when it is applied."

So, it is indisputable that the Christians who stood closest to the time of our Saviour believed with undoubting certainty that He had clearly forbidden war, that they confessed this belief freely and openly, that to further it they were ready to bring sacrifice, and that they laid their possessions and lives on the altar.

"Nominal Christians" were found only later among the soldiers. And when? After the general faithfulness of Christianity had diminished, since in other areas as well Christianity was hurt, since "hypocrisy" and "deceit" had already been learned, since "Christian moralists" had convinced themselves that it wasn't really so bad to "sit at meat in the idol's temple" (1 Corinthians 8:10), and since "nominal Christians" themselves accepted service as heathen priests—in short, they became soldiers because they stopped being Christian.

"This general apostasy from the initial faithfulness did not happen suddenly. Gradually this corruption took hold, like every other around it. In the first two centuries, there is no mention of a single Christian soldier. In the third century, because Christianity to a great degree was already ruined, Christian soldiers were seen more and more. And as the manifold vices increased, their number grew until finally in the fourth century 'nominal Christians' entered the army without hesitation. Nevertheless, here and there, a voice from an old church father was heard for the cause of peace; but the fathers became fewer and fewer, until the last one left the world and the doctrine that 'War is unlawful' finally ceased to be a tenet of the professed church.

"We must always bear in mind that those who defend war take the side of depravity, which was abhorrent to their forefathers; that they make Jesus Christ confirm crime, the performance of which His most upright followers refused, even if they had to pay for this refusal with death." —Taken from the tract, "The First Christians and War," by the Religious Society of Friends, Philadelphia, PA, U.S.A.

The former English prime minister writes about the "First Christians and War," taken from the *Dresdner Neueste Nachrichten* (Dresden Latest News), June 14, 1926:

"The early Christians refused from the first to join the Legions, because war violated the Lord's teaching. But after three centuries, political necessity compelled them to give up their stand completely; and the entire Middle Ages provided destructive evidence of how fully unfaithful they had been to the faith of the fathers. The endless wars and massacres of this century and, if I may say so, even the events of our enlightened age, are overwhelming evidence of the ultimate alienation from the teachings of the first Christian church."

"I was shown that God's people, who are His peculiar treasure, cannot engage in this perplexing war, for it is opposed to every principle of their faith. In the army they cannot obey the truth and at the same time obey the requirements of their officers. There would be a continual violation of conscience. Worldly men are governed by worldly principles. They can appreciate no other. Worldly policy and public opinion comprise the principle of action that governs them and leads them to practice the form of rightdoing. But God's people cannot be governed by these motives. The words and commands of God, written in the soul, are spirit and life, and there is power in them to bring into subjection and enforce obedience. The ten precepts of Jehovah are the foundation of all righteous and good laws. Those who love God's commandments will conform to every good law of the land. But if the requirements of the rulers are such as conflict with the laws of God, the only question to be settled is: Shall we obey God, or man?" —*Testimonies for the Church*, vol. 1, pp. 361, 362. Translated from German. **SW**



Believers in Samar, Philippines, impacted by typhoon Haiyan

Philippine typhoon update

First of all, allow me to greet you with the meditation from 2 Corinthians 1:3: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort."

Recently Brother Leonardo Jastiva and I visited our brethren in Region VIII under the Visayan Field Conference (comprising the Leyte, Samar, and Biliran provinces) to see what the brethren in the central Philippines suffered in typhoon Yolanda (Haiyan) on

November 8. Tsunami-like waves flattened entire communities and left up to four million people displaced.

By God's mercy, not one of our members was part of the 6,054 casualties and 1,700 missing. As of this writing (early December), the number of deaths rises every day.

According to our assessment, three of our local church buildings were destroyed along with four houses of our brethren. A couple of houses were partly damaged. Everyone was impacted very much in their daily



The home of retired minister Emiliano Dahunan in Tacloban City, Leyte

living by the terrible devastation and hardship.

Before the storm, most of the people living on Samar, Leyte, had subsistence lifestyles focused on rice and coconut farming. That's why it is understandable that the damage overwhelmed them and a functional future may be years away. One has to question how long it will take to restore a sense of normality for the people who live there.

We are challenged but not overwhelmed, for we have a great God who can amply supply our needs. In addition, we are blessed by the benevolence and support of the brethren and thank you for what you have given and will give to relieve the believers who have suffered so much.

—Jerson Galicia

each other. Not all of them can understand and speak their national language, and they speak in three different dialects. We needed more than one translator, so we made everything as basic as possible.

Another thing is that most of the people are very simple and find it difficult to respond to and accept the instruction. Our efforts were devoted to helping them patiently and to make them the best colporteur evangelists we can, according to their ability.

After the theoretical part of the seminar, we usually want to go out and do practical training in house-to-house canvassing. However, unfortunately it is very hard and dangerous for me to do this, for our church and books are not officially accepted, and we are not registered as any kind of institution. Therefore, the



These books were printed for the colporteur work in Myanmar

Mayanmar canvassing seminar

We just finished conducting the Colporteur Evangelist/Canvassing Seminar. We experienced some challenges in handling this seminar for a number of unique reasons. The people attending the seminar cannot understand

believers explained that it was not good for me to participate personally in this work. Furthermore, I have only a tourist visa, and one of the restrictions of such a visa is that one may not engage in any business or conduct transactions for gain.

Therefore, I gathered them together in the morning, encour-

News to inspire



Brother Leonardo Jastiva, right, with the colporteur trainees in Myanmar

aged them, and gave them instructions before sending them out two by two for house-to-house work; then they all gathered again at 4 p.m. when they returned from doing the canvassing. On the first day and even in the second day, most of

for they got no orders and no money, particularly because they cannot speak the language here in Yangon. So, I brought them together once more, encouraged them, and sent them out again, along with some people who could translate for them or who

Generally, all of them are active and willing to work as canvassers, but only two or three of them are really able to do it. Some of them will be able to do the work, but only in their own places.

I trained them all how to continue working in canvassing where they live, how to have a stock, and what to do when they have problems. I assigned one person to manage the stock of

are no longer here. Because of the poverty, people are forced to go to other countries, like India and Malaysia, where they work secretly and illegally to survive.

I gave Brother Suan instructions to register at least a health institution under the Health/Medical Department as soon as possible so we can send some colporteurs here to support the



Interested souls present at a seminar in Malaysia

books and be a supervisor and instructed Brothers Suan and John to follow up and evaluate how they are doing. I made it clear that they are not to use even one cent of the book cost but to pay this to the publishing director, Sister San, so the capital will increase and we can print more books.

Tomorrow, with Brother Suan and his wife, we will start to visit contacts and try to visit some interested pastors who live a long way from here, as well as look for new interested people so we can find some new members.

I observed that the church here has a major problem, and things are pretty much out of control. I did not see the members here in Yangon, because most of them

canvassing work. We are trying to get the registration done, but there are some requirements that need to be taken care of first, and I told Brother Suan to do that.

This week I will baptize two new souls.

Regarding the printed books, I took pictures of them and posted them on Facebook. Just ask Sister Rachel to print or download it from there. Some of the activities, such as the seminar, baptism, and pictures of the books will also be uploaded to my Facebook page, bobong@hotmail.com

Please pray for us and for the work of the Lord here in Myanmar.

—Leonardo Jastiva



A group of colporteur trainees in Malaysia

them got discouraged, because none of the people wanted to allow them to enter the gate of their houses. So, I gathered them again and worked through all the obstacles they met.

When I sent them out again, most of them were still discouraged,

know the language. This time, some of them got orders, and some got cash. Now they are very thankful, for they have an idea what to do. Three of them always got cash when I sent them out to do the practical canvassing, and they were very happy.

Baptisms in Swaziland

May the peace and grace of God be with you.

Please rejoice with us that a new church has been opened here. During our conference last December, we baptized

created a website. The address is www.imspacific.org.

We recently started this project. We hope that the website will be helpful to you and to many interested souls around the world. Our effort is to support those who are seeking to find the truth. The website will



These twelve precious souls were baptized in Swaziland

12 souls, and they belong to a newly formed church just new from the world. This gives the Swaziland Field 33 new souls baptized in 2013.

—Alfred Ngwenya
GC Evangelism Department
Leader

New Oceania Union website

Dear brethren in Christ,

May our Lord bless you abundantly with health, spiritual richness, success, happiness and divine love. May the Holy Spirit inspire and guide you into a constant relationship with our heavenly Father.

“Behold, how good and how pleasant it is for brethren to dwell together in unity!” Psalm 133:1. I am pleased to announce that the Oceania Union/Division has

be a source of good news and spiritual encouragement for people who are living in the Pacific region as well as all over the globe. We trust God for His guidance and help in developing the website as a blessing to

The new General Conference Canvassing Department Spanish website

us and to others. You can help us by sending your inspirational testimonies and other materials that may be used for the encouragement of the brethren

in the Pacific and many others around the world.

Currently on the website are:

- Daily Readings: Intended for one's daily spiritual meditation and worship in the family
- Sabbath School Lessons: Weekly video presentations of the lesson by the GC Ministerial Department and a printable PDF format of the lesson
- Kids' Corner: Created for children 2-12 years old, this features fun Bible-based stories and activities
- Recipes

We will be bringing more exciting content over the coming months. We appreciate your continual support and comments/suggestions.

—Anton Salavyov

Home page of the new Oceania Union/Division website

Preparing for the abodes of bliss



“The refining influence of the grace of God changes the natural disposition of man. Heaven would not be desirable to the carnal-minded; their natural, unsanctified hearts would feel no attraction toward that pure and holy place, and if it were possible for them to enter, they would find there nothing congenial. The propensities that control the natural heart must be subdued by the grace of Christ before fallen man is fitted to enter heaven and enjoy the society of the pure, holy angels. When man dies to sin and is quickened to new life in Christ, divine love fills his heart; his understanding is sanctified; he drinks from an inexhaustible fountain of joy and knowledge, and the light of an eternal day shines upon his path, for with him continually is the Light of life.

“God desires that heaven’s plan shall be carried out, and heaven’s divine order and harmony prevail, in every family, in every church, in every institution. Did this love leaven society, we should see the outworking of noble principles in Christian refinement and courtesy, and in Christian charity toward the purchase of the blood of Christ. Spiritual transformation would be seen in all our families, in our institutions, in our churches. When this transformation takes place, these agencies will become instrumentalities by which God will impart heaven’s light to the world and thus, through divine discipline and training, fit men and women for the society of heaven.

“Jesus has gone to prepare mansions for those who are preparing themselves through His love and grace, for the abodes of bliss.” —*God’s Amazing Grace*, p. 250.