

FROM THE PROTESTANT REFORMATION ...
SOLA GRACIA

The Sabbath Watchman

May-June 2017

John Wycliffe on Grace

page 6

Grace According to Martin Luther

page 10

Key Players in the Coming Sunday Law Crisis

page 13

The Free Grace of God

page 26



Saved by Grace

Many years ago, conscious of his own spiritual weakness, a suffering man asked, “How then can man be justified with God? or how can he be clean that is born of a woman?” Job 25:4. Is this even possible for man with all his sinfulness and weakness? Job was not the only one to feel this need. Centuries later, the apostle Paul exclaimed, “Who shall deliver me from the body of this death?” Romans 7:24. Today thousands ask the same questions.

Praise God that these questions have a clearly affirmative answer: Through “Jesus Christ our Lord” (Romans 7:25)—by faith in Him and the gift of God’s grace—every person may be justified, sanctified, and glorified. Romans 3:24; 8:30; Hebrews 13:12. —Antonino Di Franca, *Saved by Grace*, p. 1.

Whether or not they acknowledge it, everyone who has ever lived and every person who is alive today has already received enormous stores of grace. But how much more would flow earthward if God’s people would earnestly plead for, receive, and be conscious of this divine gift every moment! The grace that leads to eternal life is much, much more than what the common man enjoys. Although the topic is too wide, too deep, and too high to be covered within the covers of a magazine, or even a book, this issue of *The Sabbath Watchman* features the middle one of the five *solas* that came from the Protestant Reformation—*sola gracia*—and shares what the Holy Spirit has put together for God’s people at this time.

Included will be a few thoughts from some Reformers who uplifted the Holy Scriptures in the face of persecution and even death. They were adamant about the impossibility of fallen man ever entering the presence of the holy God without this most miraculous, powerful, all-pervading gift being active in them. In fact, John Wycliffe wrote that without God’s grace no one can attain to righteousness, no sermon can reach hearts, and no one—not even the most eloquent minister—is qualified to speak of heavenly things.

“We must not think that our own grace and merits will save us; the grace of Christ is our only hope of salvation.” —*Selected Messages*, book 1, p. 351.

“Man is required to surrender self, to submit to be a child of God, to submit to be saved by His grace; and when this is done, divine agencies cooperate with the human agent, and the character is transformed. It is in the surrender of the will that the line of demarcation between a child of God, an heir of heaven, and the rebellious, who refuse the great salvation, is distinctly drawn.” —*Review and Herald*, March 4, 1896.

“When God pardons the sinner, remits the punishment he deserves, and treats him as though he had not sinned, He receives him into divine favor, and justifies him through the merits of Christ’s righteousness. The sinner can be justified only through faith in the atonement made through God’s dear Son, who became a sacrifice for the sins of the guilty world.” —*Selected Messages*, book 1, p. 389.

God is able and wants to impart to every reader the abundance of grace that his heart desires.



“We must not think that our own grace and merits will save us; the grace of Christ is our only hope of salvation.”

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.

In this issue

Grace

Early church fathers drew their teachings about God's grace from the sacred word, just as we do today.



John Wycliffe on Grace

Excerpts from the Reformer's writings show his burning desire to share the message of divine grace.



More about the Morning Star of the Reformation

John Wycliffe's Biblical insights on salvation by grace should still inspire us today.



Grace According to Martin Luther

Inspiring thoughts from the great Reformer. Nothing can take away sin except the grace of God.



A Constant Necessity

Ellen G. White

"Neglect no means of grace. Encourage your soul to believe and to trust in God."



Key Players in the Coming Sunday Law Crisis

Idel Suarez, Jr.

Interesting parallels between the U.S. government system and the Jewish Sanhedrin of Jesus' day.



"Say You're Sorry!"

Barbara Watts

God's grace is broader, deeper, and higher than anyone can imagine.



The Free Grace of God

George Whitefield

Adam and Eve's attitudes and God's actions after their deliberate disobedience revealed His amazing grace.



What God Does

John Wesley

Living just a half century before the Advent Movement, Wesley clearly presented the basic gospel message.



News to Inspire

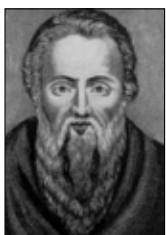
World Assembly Youth Conference and Tour

Go to www.sda1844.org/News to see a flyer.



GRACE

Words from Early Church Fathers



Ignatius of Antioch

(also known as Ignatius Theophorus) (c. 35-108) was the third bishop (Elder) of Antioch (the apostle John was its first; and

Clement, its second). A student of John, en route to his martyrdom in Rome, Ignatius wrote seven letters that have been preserved. After giving greetings, he reveals his understanding of grace in his Letter to Polycarp and the Smyrnaeans:

“I glorify God, even Jesus Christ, who has given you such wisdom. For I have observed that you are perfected in an immovable faith, as if you were nailed to the cross of our Lord Jesus Christ, both in the flesh and in the spirit, and are established in love through the blood of Christ, being fully persuaded with respect to our Lord, that He was truly of the seed of David according to the flesh (Romans 1:3) and the Son of God, according to the will and power of God; that He was truly born of a virgin, was baptized by John in order that all righteousness might be fulfilled (Matthew 3:15) by Him; and was truly, under Pontius Pilate and Herod the tetrarch, nailed [to the cross] for us in His flesh. Of this

fruit we are by His divinely-blessed passion, that He might set up a standard (Isaiah 5:26; 49:22) for all ages, through His resurrection, to all His holy and faithful [followers], whether among Jews or Gentiles, in the one body of His church.

“Now, He suffered all these things for our sakes, that we might be saved. And He suffered truly, even as also He truly raised up Himself, not, as certain unbelievers maintain, that He only seemed to suffer, as they themselves only seem to be [Christians]. And as they believe, so shall it happen unto them....”



Polycarp, Bishop of Smyrna

(69-155), was also a disciple of the apostle John. The only surviving work attributed to him

is his Letter to the Philippians. The first part of the letter emphasizes the importance of grace.

“Polycarp and the presbyters that are with him unto the church of God which sojourneth at Philippi: Mercy unto you and peace from God Almighty and Jesus Christ our Saviour be multiplied.

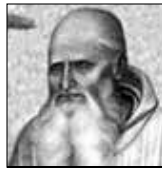
He suffered all these things for our sakes, that we might be saved.

"I rejoiced with you greatly in our Lord Jesus Christ, for that ye received the followers of the true Love and escorted them on their way, as befitted you—those men encircled in saintly bonds which are the diadems of them that be truly chosen of God and our Lord—and that the steadfast root of your faith which was famed from primitive times abideth until now and beareth fruit unto our Lord Jesus Christ, who endured to face even death for our sins, whom God raised, having loosed the pangs of Hades; on whom, though ye saw Him not, ye believe with joy unutterable and full of glory; unto which joy many desire to enter in; forasmuch as ye know that it is by grace ye are saved, not of works, but by the will of God through Jesus Christ.

"Wherefore gird up your loins and serve God in fear and truth, forsaking the vain and empty talking and the error of the many, for that ye have believed on Him that raised our Lord Jesus Christ from the dead and gave unto Him glory and a throne on His right hand; unto whom all things were made subject that are in heaven and that are on the earth; to whom every creature that hath breath doeth service; who cometh as Judge of quick and dead; whose blood God will require of them that are disobedient unto Him.

"Now He that raised Him from the dead will raise us also; if we do His will and walk in His commandments and love the things which He loved, abstaining from all unrighteousness, covetousness, love of money, evil speaking, false witness; not rendering evil for evil or railing for railing or blow for blow or cursing for cursing; but remembering the words which the Lord spake, as He taught: Judge not, that ye be not judged. Forgive, and it shall be forgiven to you. Have mercy, that ye may receive mercy. With what measure ye mete, it shall be measured to you again; and again, blessed are the poor and they that are persecuted for righteousness' sake, for theirs is the kingdom of God.

"These things, brethren, I write unto you concerning righteousness, not because I laid this charge upon myself, but because ye invited me." —*The Epistle of Polycarp*, translated by J.B. Lightfoot.



Papias of Hierapolis

(c. 60–130)

From the writings of the early church leaders, nothing comes down to us from Papias that is directly related to grace. But the five fragments left us give strong proof that the four gospels are indeed the work of the four apostles (Mark being the scribe of Peter).



Justin Martyr

(110-165) is noted as one of the most important of the Greek Philosopher-Apologetists in the early Christian church.

"Most of his works are lost, but two apologies and a dialogue do survive. The *First Apology*, his most well-known text, passionately defends the morality of the Christian life and provides various ethical and philosophical arguments to convince the Roman emperor, Antoninus, to abandon the persecution of the fledgling sect." —https://en.wikipedia.org/wiki/Justin_Martyr. It is from him that we get the word "Martyr." He died for his faith in 165.

In reading the *Apology*, one finds little or no emphasis on salvation by grace. Instead, he declares that Christians are "impelled by the desire for the eternal and hasten to confess our faith, persuaded and convinced as we are that they who have proved to God by their works that they followed Him, and desired to abide with Him where there is no sin to cause disturbance, can obtain these things." —Chapter 8: "Christians Confess Their Faith in God." **SW**

Christians "are impelled by the desire for the eternal."





John Wycliffe on Grace

Excerpts from
*Tracts and Treatises
of John de Wycliffe,
D.D. (1320-1384)*

From the tract *The Seven Deadly Sins*

“**T**he first sin mentioned is pride, which is said to arise sometimes separately, and sometimes otherwise, as from ‘the gifts of grace; the wit [understanding] that God has given; the gifts of kind, as bodily strength, or bodily beauty; or from the goods of fortune, and the riches of the world.’ All these gifts are said to be from God, and each man should possess them in humility, endeavoring ‘meekly to serve his God, according to the gifts he hath of Him.’” P. 67.

From the tract *Of the Church of Christ, of Her Members, and of Her Governance*

“... The doctrines of the gospel are uniformly exhibited, as declaring the guilt and the spiritual infirmities of men to be such, as to show the atonement of Christ to be their only way of pardon, and the grace of the Divine Spirit to be their only hope of purity. We sometimes feel the want of more clearness in the statement of these truths, and we often wish to see them more fully developed, but no room is left to doubt as to their being there, and there as the full substance of the doctrine taught.” –P. 82

“‘We should know that faith is the gift of God, and so God may not give it to man except He give it graciously. And thus all the goods which

men have are gifts of God. And thus when God rewardeth a good work of man, He crowneth His own gift. And this is of grace, for all things which men have from the will of God, are of grace. God’s goodness is the first cause why He giveth men these goods, and so it may not be that God doeth good to men, except He confer these goods freely by His own grace, and with this we shall grant that men deserve of God. Learn we of this knight to be meek in heart, and in word, and in deed; for he granted first, that he was under man’s power, and yet by power of man he might do many things. Much more should we know that we are under God’s power, and that we may do nothing but by the power of God. And if we disuse this power, woe shall be to us. But this root of meekness shall beget other virtues in us, and grace of God to deserve meed in heaven, as it was in this gentle knight.’... The graces which fit men for rising to the enjoyment of rewards, and the rewards themselves, are alike from the grace of God—it is God crowning His own work, according to a principle of moral congruity or fitness.” Pp. 87, 88.

From Book III (Wycliffe quotes the *Aristotelian Phronesis-Wisdom-on Grace*)

“‘Neither these [the cardinal virtues of prudence, temperance, fortitude], nor any of the

moral virtues [justice, faith, hope, charity], can dwell in man without the assistance of God's grace. How, I ask, can man merit happiness by living and acting according to the good pleasure of God, unless God shall, of His abundant grace, accept such service? So whatever man does, or may, as it were, beget in himself by nature, is not called a moral virtue worthy of reward and everlasting praise, unless it shall have come to him from another, and consequently from the grace of God Himself: and no man can ascertain whether he be virtuous in this sense or not except by aid of a revelation from God.'" –P. 117.

From Book III (Grace in the Ministry)

"'God chooses no prelate,' says Wycliffe, 'except as he shall be more humble than those set under him, for God calls no one to such a station, except as being more skilled than others in the practice of virtue, and in consequence, more humble. The more humble a man is, the more is he like Christ. Thus humility and the other virtues follow each other, and are praiseworthy, not only in their species, but according to their gradation. And this is the reason why before

the endowment of the church by the emperors, the rule of the apostle—"no man should take this honor upon himself"—was observed. For these who aspire to primacy in the church, or any member of a religious order who is wanting in humility, and consequently in virtue, regard themselves as more worthy than those beneath them, or otherwise are absolutely senseless. Now if it be from the desirableness of honor from man, or for the sake of temporal gain, that men covet such offices, then beyond doubt they are to be blamed, since in such case the love of God and humility are set aside, and worldly good is made of too much weight. It is plain, accordingly, that the choice made by men is in most cases unjust, since if the man chosen be not the more humble, he is chosen unjustly. And this is not the choice made for the greater part, inasmuch as nowadays, the more humble are accounted the less worthy. Hence in such elections, and in their practice as private religionists, men place themselves in opposition to their Maker; for what He deems fit to be done is set aside as unworthy, and is disposed of by the judgment of men, which God contemns. This is one reason why these religious orders are in such confusion.'" –Pp. 121, 122. **SW**



Channels of Grace

"While it is true that God Himself is the great Reward, that embraces every other, the soul receives and enjoys Him only as it becomes assimilated to Him in character. Only like can appreciate like. It is as we give ourselves to God for the service of

humanity that He gives Himself to us.

"No one can give place in his own heart and life for the stream of God's blessing to flow to others, without receiving in himself a rich reward. The hillsides and plains that furnish a channel for the mountain streams to reach the sea suffer no loss thereby. That which they give is repaid a hundredfold. For the stream that goes singing on its way leaves behind its gift of verdure and fruitfulness. The grass on its banks is a fresher green, the trees have a richer verdure, the flowers are more abundant. When the earth lies bare and brown under the summer's parching heat, a line of verdure marks the river's course; and the plain that opened her bosom to bear the mountain's treasure to the sea is clothed with freshness and beauty, a witness to the recompense that God's grace imparts to all who give themselves as a channel for its outflow to the world." –*Thoughts from the Mount of Blessing*, pp. 81, 82.



More about the Morning Star of the Reformation

Within John Wycliffe was kindled a fire to have the word of God translated into the language of the common man. He lived 150 years before Martin Luther, who was considered the greatest of the Reformers. However, Luther was not the first to emphasize *Sola Scriptura*. Before his time, there was already a long line of God-fearing men who opposed any doctrine not based on God's written word. Of these many, Wycliffe stands eminent.

For his criticism of the religious institutions of Rome, he was finally expelled from Oxford University, England, in 1381. He passed to his rest on December 28, 1384, shortly after completing his English translation of the Bible.

Thirty years after his death, on May 4, 1415, the Council of Constance declared Wycliffe a heretic and banned his writings. Not satisfied with that, the papists ordered that his bones be exhumed and publicly burned and that the ashes be thrown into a neighboring brook.

"'This brook,' says an old writer, 'hath conveyed his ashes into Avon, Avon into Severn, Severn into the narrow seas, they into the main ocean. And thus the ashes of Wycliffe are the emblem of his doctrine, which now is dispersed

all the world over.'" —T. Fuller, *Church History of Britain*, b. 4, sec. 2, par. 54. Little did Wycliffe's enemies realize the significance of their malicious act.

"It was through the writings of Wycliffe that John Huss, of Bohemia, was led to renounce many of the errors of Romanism and to enter upon the work of reform...." —*The Great Controversy*, pp. 95, 96.

Two great contributions to faith and practice were Wycliffe's teaching on salvation by faith in Christ alone and his understanding of the body of Christ—that the church is a spiritual body, not a religious institution.

It was from his study of the word, which he began at an early age, that Wycliffe became a champion of justification by faith and the morning star of the Reformation. The fire within him kindled a firestorm that swept over the world in what today is known as the Sixteenth Century Reformation. Following are some of his most notable thoughts on justification.

"Trust wholly in Christ; rely altogether on His sufferings; beware of seeking to be justified in any other way than by His righteousness. Faith in our Lord Jesus Christ is sufficient for salvation. There must be atonement made for

Before his time,
there was already
a long line of
God-fearing men
who opposed any
doctrine not based
on God's written
word.

sin according to the righteousness of God. The person to make this atonement must be both God and man.

“‘God’s will,’ he says, ‘is plainly revealed in the two Testaments, which may be called Christ’s church, which a Christian well understanding may thence gather sufficient knowledge during his pilgrimage here on earth. All truth is contained in Scripture so that what disputation so ever is not originally thence to be deduced, must be accounted profane. We ought to admit of no science, no conclusion that is not approved by the Scripture; no law, or help to bring us into it; no court besides the court of heaven; and no parson [minister], not excepting even the Pope’s Holiness, daring to dispense with holy Scripture, ought to be any longer accounted a Christian; nay, though all had a hundred Popes, and all the friars in the world were turned into cardinals, yet ought we to trust more to the law of the gospel ... than all this multitude.’” –Tyler’s *Life of Wycliffe*, pp. 33, 34. Quoted in Thomas Murray, *The Life of John Wycliffe* (J. Boyd, 1829), p. 61.

“‘Faith in our Lord Jesus Christ,’ says he, ‘is all-sufficient for salvation, and that without that faith, it is impossible for any man to please God; that the merit of Christ is able by itself to redeem all mankind from hell; that this sufficiency is to be understood without any other cause concurring; and that therefore men ought, for their salvation, to trust wholly to Christ, not to seek to be justified by any other way than by His death and passion, not to be righteous by any other method than a participation of His all-perfect righteousness.

“‘We all are originally sinners as Adam and in Adam, his leprosy cleaving faster to us than Naaman’s did to Gahazai, so that even the infant, before it has seen the light of the world, has this blemish inherent in its unborn members. Of ourselves we are unable so much as to think a good thought, unless Jesus, the Angel of great council, send it. We cannot perform a good work, unless it be His work; it is His mercy that first goes before us, and gives us grace, like it is the same mercy which follows after us and keeps us in the same grace.

“‘It is not good for us to trust in our merits, in our virtues or our righteousness; but only in

God’s free pardon, as given us through faith in Jesus Christ....’

“It appears also that these momentous tenets, in which he so unequivocally believed, were very far from being regarded by him with the coolness of mere speculation. On the contrary, they were found united in him with that peculiar feeling of gratitude and humility that hallowed confidence in God, and those refined pleasures of devotion, which they so directly tend to produce. With him, to use his own nervous [strong] language, the love of God was an exercise of the soul, ‘full of reason.’ He labored not to be ‘conformed to this world, but to be transformed by the renewing of his mind, that he might prove what is that good, and acceptable, and perfect will of God.’ He appears, in short, to have endeavored, under providence, to have such a walk and conversation, that, while he was instructing others in divine things, he might not himself be a castaway....” –Thomas Murray, *The Life of John Wycliffe* (J. Boyd, 1829), pp. 62-64, 91.

“At the end of the day, think about how you have offended God ... and ... how graciously God has saved you, not for your desert, but for His own mercy and goodness.... And pray for grace that you may dwell and end in His true service, and real love, and according to your skill, to teach others to do the same.” –John Wycliffe, *A Short Rule of Life for Priests, Lords, and Laborers*, quoted in *Christian History*, p. 23. **SW**

“Pray for grace that you may dwell and end in His true service, and real love, and according to your skill, to teach others to do the same.”



Defending the Truth

“Wycliffe was the herald of reform, not for England alone, but for all Christendom....

“He was educated in the scholastic philosophy, in the canons of the church, and in the civil law, especially that of his own country. In his

after labors the value of this early training was apparent.... While he could wield the weapons drawn from the word of God, he had acquired the intellectual discipline of the schools, and he understood the tactics of the schoolmen. The power of his genius and the extent and thoroughness of his knowledge commanded the respect of both friends and foes.” –*The Great Controversy*, p. 80.

Grace

According to Martin Luther

(1483-1546)



1520

As I have frequently stated, the suffering and work of Christ is to be viewed in two lights: First, as grace bestowed on us, as a blessing conferred, requiring the exercise of faith on our part and our acceptance of the salvation offered. Second, we are to regard it as an example for us to follow; we are to offer up ourselves for our neighbors' benefit and for the honor of God. This offering is the exercise of our love—distributing our works for the benefit of our neighbors. He who does so is a Christian. He becomes one with Christ, and the offering of his body is identical with the offering of Christ's body. —*The Complete Sermons of Martin Luther*, vol. IV, "First Sunday after Epiphany," p. 9.

He can never enter heaven unless God takes the first step with His word, which offers him divine grace and enlightens his heart so as to get upon the right way.

1528

This faith alone, when based upon the sure promises of God, must save us;... And in the light of it all, they must become fools who have taught us other ways to become godly.... Man may forever do as he will, he can never enter heaven unless God takes the first step with

His word, which offers him divine grace and enlightens his heart so as to get upon the right way. —*On Faith and Coming to Christ*.

Should one imagine he is able to do anything good of his own strength, he does no less than make Christ the Lord a liar. —*On Faith and Coming to Christ*.

1531

Sin is not canceled by lawful living, for no person is able to live up to the law. The law reveals guilt, fills the conscience with terror, and drives men to despair. Much less is sin taken away by man-invented endeavors. The fact is, the more a person seeks credit for himself by his own efforts, the deeper he goes into debt. Nothing can take away sin except the grace of God. In actual living, however, it is not so easy to persuade oneself that by grace alone, in opposition to every other means, we obtain the forgiveness of our sins and peace with God. —*Commentary on Galatians 1:3*.

The righteousness of the law which Paul also terms the righteousness of the flesh is so far from justifying a person that those who once

had the Holy Spirit and lost Him end up in the law to their complete destruction. —*Commentary on Galatians 3:3.*

The faith of the fathers in the Old Testament era, and our faith in the New Testament era are one and the same faith in Christ Jesus, although times and conditions may differ. Peter acknowledged this in the words: “Which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.” Acts 15: 10, 11. And Paul writes: “And did all drink the spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ.” 1 Corinthians 10:4. And Christ Himself declared: “Your father Abraham rejoiced to see My day: and he saw it and was glad.” John 8:56. The faith of the fathers was directed at the Christ who was to come, while ours rests in the Christ who has come. —*Commentary on Galatians 3:6.*

The words, “Ye are fallen from grace,” must not be taken lightly. They are important. To fall from grace means to lose the atonement, the forgiveness of sins, the righteousness, liberty, and life which Jesus has merited for us by His death and resurrection. To lose the grace of God means to gain the wrath and judgment of God, death, the bondage of the devil, and everlasting condemnation. —*Commentary on Galatians 5:4.*

1533

Christ says if your concept of mercy is no better than that of the Gentiles, you will not inherit eternal life. —*Complete Sermons of Martin Luther*, vol. VI, pp. 269, 270.

1545

Faith is not that human illusion and dream that some people think it is. When they hear and talk a lot about faith and yet see that no moral improvement and no good works result from it, they fall into error and say, “Faith is not enough. You must do works if you want to be virtuous and get to heaven.” The result is that, when they hear the gospel, they stumble and make for themselves with their own powers a concept in their hearts which says, “I believe.” This concept

they hold to be true faith. But since it is a human fabrication and thought, and not an experience of the heart, it accomplishes nothing, and there follows no improvement.

Faith is a work of God in us, which changes us and brings us to birth anew from God. See John 1. It kills the old Adam, makes us completely different people in heart, mind, senses, and all our powers, and brings the Holy Spirit with it. What a living, creative, active, powerful thing is faith! It is impossible that faith ever stop doing good. Faith does not ask whether good works are to be done; but, before it is asked, it has done them. It is always active. Whoever does not do such works is without faith; he gropes and searches about him for faith and good works but does not know what faith or good works are. Even so, he chatters on with a great many words about faith and good works. —“Preface to the Letter of St. Paul to the Romans”; ed. Hans Volz and Heinz Blanke. Translated by Andrew Thornton. <http://www.christian-history.org/martin-luther-sola-fide-quotes.html>.



This life therefore is not righteousness, but growth in righteousness, not health, but healing, not being but becoming, not rest but exercise. We are not yet what we shall be, but we are growing toward it; the process is not yet finished, but it is going on; this is not the end, but it is the road. All does not yet gleam in glory, but all is being purified.



Christ took our sins and the sins of the whole world as well as the Father’s wrath on His shoulders, and He has drowned them both in Himself so that we are thereby reconciled to God and become completely righteous.

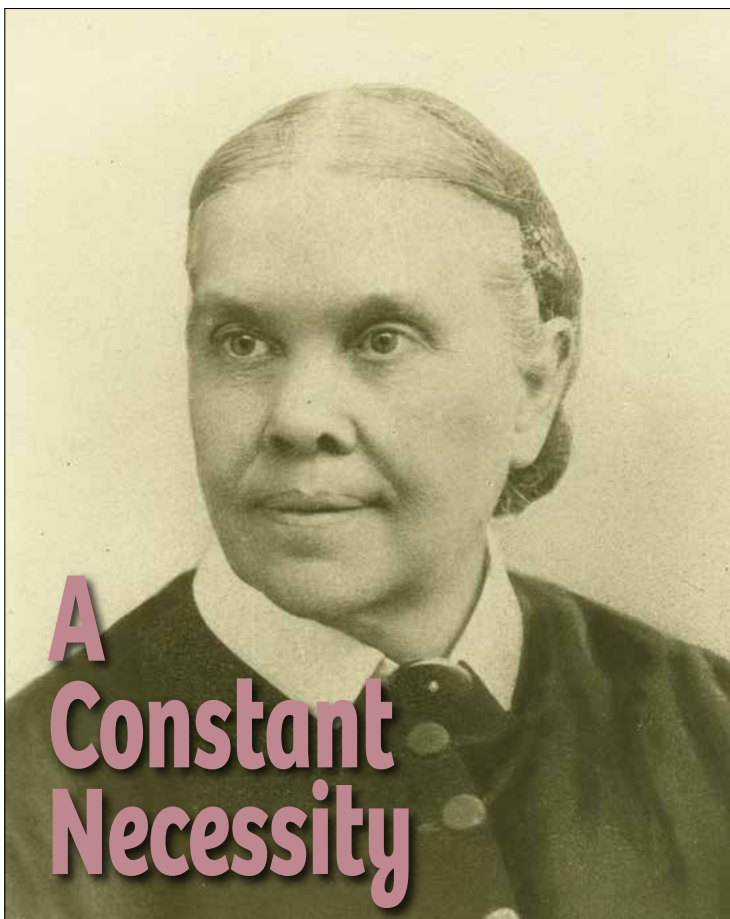


The law works fear and wrath; grace works hope and mercy.



Either sin is with you, lying on your shoulders, or it is lying on Christ, the Lamb of God. Now if it is lying on your back, you are lost; but if it is resting on Christ, you are free, and you will be saved. Now choose what you want. **SW**

The law works fear and wrath; grace works hope and mercy.



By Ellen G. White

The greatest manifestation that men and women can make of the grace and power of Christ is made when the natural man becomes a partaker of the divine nature, and through the power that the grace of Christ imparts, overcomes the corruption that is in the world through lust. —*Counsels to Parents, Teachers, and Students*, pp. 251, 252 (1908).

The soul that is constantly looking unto Jesus will see His self-denying love and deep humility, and will copy His example. Pride, ambition, deceit, hatred, selfishness, must be cleansed from the heart. With many these evil traits are partially subdued, but not thoroughly uprooted from the heart. Under favorable circumstances they spring up anew and ripen into rebellion against God. Here lies a terrible danger. To spare any sin is to cherish a foe that only awaits an unguarded moment to cause our ruin.... Divine grace is our only hope. —*Testimonies for the Church*, vol. 5, p. 175.

God in His great love is seeking to develop in us the precious graces of His Spirit. He per-

mits us to encounter obstacles, persecution, and hardships, not as a curse, but as the greatest blessing of our lives. Every temptation resisted, every trial bravely borne, gives us a new experience and advances us in the work of character building. The soul that through divine power resists temptation reveals to the world and to the heavenly universe the efficiency of the grace of Christ. —*Prayer*, p. 300.

The promise is, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape." Maintain to the last your Christian integrity, and do not murmur against God.... Consider that eternal interests are here involved. You cannot afford to become discouraged and cast away your confidence. The Lord loves you; trust in the Lord. The Lord Jesus is your only hope. Make sure work for eternity. You must not murmur or complain or condemn yourself. Neglect no means of grace. Encourage your soul to *believe* and to *trust* in God. —*My Life Today*, p. 313.

The most earnest and continued efforts to acquire qualifications for usefulness are necessary; but unless God works with the human efforts, nothing can be accomplished. Christ says: "Without Me ye can do nothing." Divine grace is the great element of saving power; without it all human efforts are unavailing; its cooperation is needed even with the strongest and most earnest human efforts for the inculcation of truth. —*Testimonies for the Church*, vol. 5, p. 582.

At no point in our experience can we dispense with the assistance of that which enables us to make the first start. The blessings received under the former rain are needful to us to the end. Yet these alone will not suffice. While we cherish the blessing of the early rain, we must not, on the other hand, lose sight of the fact that without the latter rain, to fill out the ears and ripen the grain, the harvest will not be ready for the sickle, and the labor of the sower will have been in vain. Divine grace is needed at the beginning, divine grace at every step of advance, and divine grace alone can complete the work. There is no place for us to rest in a careless attitude. —*Testimonies to Ministers and Gospel Workers*, pp. 507, 508. **SW**

God in His great love is seeking to develop in us the precious graces of His Spirit.



Key Players

in the Coming Sunday Law Crisis

By Idel Suarez, Jr.

In the last great crisis to ensnare our globe, several antagonists will dominate the scene. As in the days of ancient history, they will form a confederacy and lay new plans to advance a secret agenda. Many people will cooperate with these plans, believing that such changes will benefit society, although there will be a huge cost for the minority. The prophet Obadiah, looking down to the end of time, foretold that such confederacies formed in the name of peace would be a great deception. "All the men of thy confederacy have brought thee even to the border: the men that were at peace with thee have deceived thee, and prevailed against thee; they that eat thy bread have laid a wound under thee: there is none understanding in him." Obadiah 1:7.

Who will these key players be? According to Adventist understanding of prophecy, America will play a main role in the last great crisis before the return of Christ. In fact, America's steps will mirror the actions of Israel's leaders during the passion of Christ. We will review Jesus' last

hours to uncover the identities of seven key players in His day and at the end of time.

First Key Player: Speaker of the House

In Jesus' day, the Sanhedrin consisted of seventy-two members grouped into three chambers—the house of elders, the scribes, and the families of the high priest. These chambers had to all agree before a law could be enacted. The chief speaker of the Sanhedrin was the high priest. During Christ's three-and-a-half-year ministry, Caiaphas held this position. Before devising a plan to ensnare Jesus, this man told the Sanhedrin, "Try Him and put Him to death." Matthew 25:59; 27:1. "Ye know nothing at all, Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not." John 11:49, 50.

In the House of Representatives, one of two chambers of the United States Congress, the representative in charge of scheduling bills to appear before the lawmakers occupies the

Interesting parallels between the U.S. system of government and the Jewish Sanhedrin of Jesus' day

Many people will argue that a Sunday law will benefit society as a whole.

position of Speaker of the House. He schedules all issues to be brought to a vote, so we can say that his position is similar to that of the High Priest of the Jewish Sanhedrin.

Like Caiaphas of old, many people in the last days, including the Speaker of the House, will argue that a Sunday law will benefit society as a whole. Sunday observance will be presented as a family day, a worker's rest day, a means of halting the rapid moral decline of society into intemperance, drug addiction, and crime.

"Yet this very class put forth the claim that the fast-spreading corruption is largely attributable to the desecration of the so-called 'Christian Sabbath,' and that the enforcement of Sunday observance would greatly improve the morals of society. Combining the temperance reform with the Sunday movement, they represent themselves as laboring to promote the highest interests of society; and those who refuse to unite with them are denounced as the enemies of temperance and reform. But the fact that a movement to establish error is connected with a work which is in itself good, is not an argument in favor of the error. We may disguise poison by mingling it with wholesome food, but we do not thereby change its nature. On the contrary, it is rendered more dangerous, as it is more likely to be taken unawares. It is one of Satan's devices to combine with falsehood just enough truth to give it plausibility. The leaders of the Sunday movement may advocate reforms which the people need, principles which are in harmony with the Bible, yet while there is with these a requirement which is contrary to God's law, His

servants cannot unite with them. Nothing can justify them in setting aside the commandments of God for the precepts of men."¹

Second Key Player: Congress

History will soon be repeated. It is not the President, but Congress, that will champion the issue of Sunday observance, either with or without an amendment to the Constitution. As in Christ's day, when the Sanhedrin played a crucial role in bringing a series of false accusations against Jesus and the early Christians, so Congress will again issue laws that surprise the world. We can then consider the Sanhedrin a forerunner of the U.S. Congress.

Caiaphas was instrumental in laying a plan that he asserted would preserve the nation, putting off the desecration of the temple and the tyranny of the Romans. What he feared most of all was the influence that Jesus was exerting over the nation, causing the high priest and his peers to lose their political power. Certain members of the Sanhedrin first met in council, not with the entire legislative body. The Congress of the United States functions in the same way. Before a law is enacted, a committee studies the issue in question and holds hearings to gather evidence and gauge public opinion.

"Then gathered the chief priests and the Pharisees a council, and said, What do we? for this Man doeth many miracles. If we let Him thus alone, all men will believe on Him: and the Romans shall come and take away both our place and nation." John 11:46-48.

It was the three chambers of the Sanhedrin that, after repeated meetings, councils, and rulings, decreed that Christ was guilty of perverting the nation and of blasphemy. After hearing false witnesses in His presence, they voted that He was guilty of death.

"And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled." "Behold, now ye have heard His blasphemy. What think ye? They answered and said, He is guilty of death." Matthew 26:57, 65, 66.

Sunday legislation almost became a reality in 1888 during the fiftieth U.S. Congress, when



a law was proposed to enact a national Sunday law. Alonzo T. Jones published a copy of that proposed law, along with its six sections and the counter-arguments that he presented to the Senate Committee in Washington, DC.² The result? The Sunday law bill died before making it out of Committee. It was during that time that the words of Ellen G. White were penned, declaring that Congress will at some future time enact such a law. It will be the legislature of our modern “Sanhedrin” that alters the U.S. Constitution to allow for a national Sunday law.

“A great crisis awaits the people of God. A crisis awaits the world.... Already the question of an amendment to the Constitution restricting liberty of conscience has been urged upon the legislators of the nation. The question of enforcing Sunday observance has become one of national interest and importance. We well know what the result of this movement will be. But are we ready for the issue?”³

“We see that efforts are being made to restrict our religious liberties. The Sunday question is now assuming large proportions. An amendment to our Constitution is being urged in Congress, and when it is obtained, oppression must follow. I want to ask, Are you awake to this matter?”⁴

“To secure popularity and patronage, legislators will yield to the demand for a Sunday law.... On this battlefield comes the last great conflict of the controversy between truth and error.”⁵

“A time is coming when the law of God is, in a special sense, to be made void in our land. The rulers of our nation will, by legislative enactments, enforce the Sunday law, and thus God’s people will be brought into great peril. When our nation, in its legislative councils, shall enact laws to bind the consciences of men in regard to their religious privileges, enforcing Sunday observance, and bringing oppressive power to bear against those who keep the seventh-day Sabbath, the law of God will, to all intents and purposes, be made void in our land; and national apostasy will be followed by national ruin.”⁶

These statements make it clear that a Sunday law will not be a presidential decree but the

result of “legislative enactments.” Each step will be stricter and more encompassing than the one prior. An amendment to the U.S. Constitution for this purpose will be proposed, discussed, and eventually approved. All nations will follow America in issuing similar Sunday laws.

Third Key Player: The President

At the Israel Museum, there is a limestone slab on exhibit that was discovered in Caesarea identifying Pontius Pilate as governor of Judea.⁷ The slab has been dated back to approximately A.D. 26-36, coinciding with the public ministry of Jesus Christ. Pontius Pilate was the legal representative of pagan Rome and the governor of Palestine, where the Sanhedrin wielded its power.

In Christ’s day, Roman imperial law served as a barrier that prevented some religious laws from being carried out under certain circumstances. Specifically, Roman law prohibited the Sanhedrin from condemning a man to death without the consent of the presiding Roman governor. The Jews showed their awareness of this constraint when they demanded that Pilate authorize the crucifixion of Christ.

“Then said Pilate unto them, Take ye Him, and judge Him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death.” John 18:31.

Such a barrier also exists in the United States today. Legislators, judges, and university professors speak of the “separation of church and state.” Although not explicitly stated in the Constitution, it is implied in the First Amendment. Penned by Thomas Jefferson, it states: “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof....” There is, however, another law that has for the last seventy years served as a barrier prohibiting religious organizations from becoming involved in the political arena.

The “Johnson Amendment” was introduced by Senator Lyndon B. Johnson in 1954, before he became President. It was “passed by a Republican Congress and signed into law by Republican President Dwight D. Eisenhower.” This



“Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof....”

law restricts and forbids tax-exempt organizations, including churches, from participating in political campaigns or sponsoring political candidates.⁸

If that barrier is removed from the U.S. tax code, then even religious, tax-exempt organizations, such as churches and synagogues, would be able to pump funds into political campaigns and sponsor candidates directly without fear of losing their tax-exempt status. They would also be allowed to openly advocate for or against political candidates.

The current President of the United States has vowed repeatedly to remove the Johnson Amendment and allow church organizations and their leaders to voice their political opinions. During a National Prayer Breakfast held on Thursday, February 2, 2017, the President said: "I will get rid of and totally destroy the Johnson Amendment and allow our representatives of faith to speak freely and without fear of retribution."⁹

These barriers separating church and state stand in the way of clergy and church denominations being politically involved in mandating a Sunday law; hence such limitations would of necessity need to be removed. If this happens, the Protestant principles of the U.S. Constitution, including religious liberty, will be repudiated.

Like the Sanhedrin of old, the U.S. Congress today needs the consent, signature, and seal of the President to execute laws within the territory of the United States of America. (The one exception to this is that if Congress can obtain a two-thirds majority, it can pass a law the President has vetoed.) The President is sworn to uphold the Constitution, but this might not stop him from trying to alter its principles through the consent of the judicial branch of government.

How will the leaders of a free nation change its course and limit religious freedom, even while claiming to uphold it? Ellen G. White wrote that it will be through political corruption.

"The dignitaries of church and state will unite to bribe, persuade, or compel all classes to honor the Sunday. The lack of divine authority will be supplied by oppressive enactments. Political corruption is destroying love of justice

and regard for truth; and even in free America, rulers and legislators, in order to secure public favor, will yield to the popular demand for a law enforcing Sunday observance."¹⁰

Perhaps what Ellen G. White saw in vision was something that succeeded the removal of the Johnson Amendment, for it showed the clergy intending to bring about a Sunday law by publicly supporting political candidates who favor such an action. Thus, the clergy of different Sunday-keeping denominations will influence the churches, laity, public, legislators, and even the highest office of the land to initiate such religious laws.

"It has been shown to me that Satan has been working earnestly to carry out his designs to restrict religious liberty. Plans of serious import to the people of God are advancing in an underhand manner among the clergymen of various denominations, and the object of this secret maneuvering is to win popular favor for the enforcement of Sunday sacredness. If the people can be led to favor a Sunday law, then the clergy intend to exert their united influence to obtain a religious amendment to the Constitution, and compel the nation to keep Sunday."¹¹

Fourth Key Player: Protestant clergy

At the time of Jesus, the Jewish nation was divided into various religious sects, including the Pharisees, Sadducees, Herodians, Essenes, and others. Although these sects were bitter enemies of each other and differed on numerous doctrines, they united to form a confederacy to get rid of one hated Galilean Rabbi. "And the Pharisees went forth, and straightway took counsel with the Herodians against Him, how they might destroy Him." Mark 3:6.

Likewise, differing denominations will unite for the purpose of establishing a Sunday law. At the forefront, according to prophecy, will be a Protestant government and Protestant churches that propose a Constitutional amendment allowing for a national Sunday law. Other groups will follow.

"Our land is in jeopardy. The time is drawing on when its legislators shall so abjure the principles of Protestantism as to give countenance

The President is sworn to uphold the Constitution, but this might not stop him from trying to alter its principles through the consent of the judicial branch.

to Romish apostasy. The people for whom God has so marvelously wrought, strengthening them to throw off the galling yoke of popery, will, by a national act, give vigor to the corrupt faith of Rome, and thus arouse the tyranny which only waits for a touch to start again into cruelty and despotism. With rapid steps are we already approaching this period. When Protestant churches shall seek the support of the secular power, thus following the example of that apostate church, for opposing which their ancestors endured the fiercest persecution, then will there be a national apostasy which will end only in national ruin."¹²

"Protestantism is now reaching hands across the gulf to clasp hands with the papacy, and a confederacy is being formed to trample out of sight the Sabbath of the fourth commandment; and the man of sin, who, at the instigation of Satan, instituted the spurious sabbath, this child of the papacy, will be exalted to take the place of God."¹³

Protestant America is denoted in prophecy as a beast with lamblike horns, which calls to mind an American bison, commonly called a buffalo, arising from the earth. This animal is known for its large head, two horns, and snorting like a dragon. In a second, this large, seemingly peaceful animal can turn dangerous and threatening. The thunderous stampede of a buffalo herd shakes the earth.

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." Revelation 13:11. Recently the United States reintroduced the picture of the bison imagery into coins. The U.S. Treasury has been minting new five-cent and twenty-five-cent coins with the American bison engraved on them. The bison is also once again featured on postage stamps.

"Prophecy represents Protestantism as having lamb-like horns, but speaking like a dragon. Already we are beginning to hear the voice of the dragon. There is a satanic force propelling the Sunday movement, but it is concealed. Even the men who are engaged in the work, are themselves blinded to the results which will follow their movement. Let not the commandment-keeping people of God be silent



at this time, as though we gracefully accepted the situation."¹⁴

For years now, Protestant authors have been writing, preaching, and publishing their vision for returning to the pseudo-theocracy that characterized the Puritan age of America's beginning. There were Sunday laws then, and now Protestant intellectuals are calling for the return of such laws, using the argument that these laws will stop drug addiction, diminish employee burnout, and strengthen families. Ironically, the Bible verses they cite to argue for the institution of these laws are the ones commanding observance of the seventh-day Sabbath.

Pat Robertson, a devout American Protestant leader, in his book *The Ten Offenses*, cites the example of how, even as late as 1789, it was illegal in America to travel on Sunday. He relates the story of "the newly elected President of the United States, George Washington," who was out on horseback with his party on a Sunday. They were subsequently stopped by a constable for breaking the "sabbath." Since Colonial times, there have been laws in America prohibiting "unnecessary travel either by walking or riding" on Sunday. Robertson cites this Washington incident because, he states, "it demonstrates how solidly our nation was built upon the laws of God."¹⁵ Interestingly, throughout the chapter addressing the Fourth Commandment, Robertson applies the Sabbath commandment to Sunday observance and uses historical and court evidence that such a Sunday law needs to be resurrected in America.

Robertson also paraphrased the Supreme Court ruling in 1961 regarding the lawfulness of Blue Laws that mandate abstinence from work on Sundays: "It was within the power of state

Protestant intellectuals are calling for the return of such laws.

legislatures to proclaim a weekly day of rest for laborers, and also that it was appropriate for that day of rest [Sunday] to be one that was preferred by the majority of a given state's citizens. The Court rejected arguments that blue laws violated the consciences of citizens who were compelled by their religion to worship on a Sabbath different than the one established by their state."¹⁶

Fifth Key Player: Catholics and the Supreme Court

Rome was responsible for the crucifixion of Jesus. Rome will again resurface in the end times, revive its lost influence, and enact laws binding the consciences of men and women to reverence its decrees and its spurious sabbath, Sunday. However, this time Rome will appear under



This last phase of its power will work behind the scenes to bring about laws in its favor.

a new phase, as explained by A.T. Jones. The Roman Empire was originally what is termed pagan Rome; when it assumed clerical robes, it became papal Rome; and, during the last days of history, it will have a new role—American Rome. Although the roles have changed over time, Rome's character does not. As in ages past, this last phase of its power will work behind the scenes to bring about laws in its favor.

Pilate was not just the Roman governor of Judea; he also served as its supreme judge. He acted as attorney general, federal prosecutor, senator, and judge all at the same time. "When Pilate therefore heard that saying, he brought

Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha." "Then delivered he Him therefore unto them to be crucified. And they took Jesus, and led Him away." John 19:13, 16.

Thus, we can say that Pilate represented what will be a Roman Catholic Supreme Court acting in favor of a Sunday law. Note that the current U.S. Supreme Court, the highest court in the nation, currently has a majority of Catholic judges, including the Chief Justice.

The *Testimonies* state that it will be the Catholics who urge the Protestants to adopt Sunday legislation. Protestants will be at the forefront, but their coaching staff in the last days will be papal Rome.

"Then the Catholics bid the Protestants to go forward, and issue a decree that all who will not observe the first day of the week, instead of the seventh day, shall be slain. And the Catholics, whose numbers are large, will stand by the Protestants. The Catholics will give their power to the image of the beast. And the Protestants will work as their mother worked before them to destroy the saints."¹⁷

"John describes the work that will be done in the last days, when the Protestant churches form a confederacy with the Catholic power, and work against the law of God and against those who keep His commandments."¹⁸

Pope John Paul II, in his apostolic encyclical *Dies Domini*, clearly called on Catholics around the world to influence their legislators to impose Sunday laws. He stated, "In the particular circumstances of our own time, Christians will naturally strive to ensure that civil legislation respects their duty to keep Sunday holy."¹⁹

Pope Francis, like his predecessors Benedict XVI and John Paul II, is campaigning worldwide regarding the need to honor Sunday as a day of rest for the benefit of the family. He said, "May the Lord allow us to live the time of rest, celebrations, the Sunday feast, with the eyes of faith, as a precious gift which illuminates family life."²⁰ Thus, under the pretense of family preservation, Sunday sacredness is fostered by the papacy.

Will Durant, an American writer and winner of both the Pulitzer Prize and the Medal of Freedom, wrote in his final book, *Fallen Leaves*,

that he believed the Catholic Church would eventually “control ... American life” like it “already controls South America ... and Mexico, and French Canada.” He also feared that the future popes would be as dangerous, “dogmatic and domineering as Gregory VII and Innocent III.” He warned that wherever Catholicism is supreme, it is also “intolerant.”²¹ Also, as a historian and philosopher, Durant was able to predict the coming domination of the See of St. Peter even in America.

Sixth Key Player: Informants

Observing the life and ministry of Christ, one sees that He was repeatedly accused by informants and spies. These were individuals who at times were sent by the government to spy on the new Galilean Rabbi. Religious leaders, soldiers, and, ironically, even one who was a close disciple of Christ participated in such activities. “But some of them went their ways to the Pharisees, and told them what things Jesus had done. Then gathered the chief priests and the Pharisees a council....” John 11:46, 47.

The informants not only accused Christ in their private council but also spoke against Him, through false witnesses, before Herod, the tetrarch of Galilee, and Pilate, the governor of Palestine. “When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put Him to death: And when they had bound Him, they led Him away, and delivered Him to Pontius Pilate the governor.” Matthew 27:1, 2.

Who will be the informants in the last days? In Daniel’s day, were there not informants who reported to King Darius about Daniel’s civil disobedience? Daniel 6. Were there not informants in Jesus’ day who reported to the Sanhedrin about His supposed violation of the Jewish law? Were there not informants in Paul’s day who reported on his ministry to the deputy Gallio and to the governors Felix and Festus? Acts 18:12; 24:1-3; 25:1, 2.

Ellen G. White wrote that the nominal Adventists would inform the ruling powers of the remnant’s disregard for Sunday worship. “I saw the nominal church and nominal Adventists,

like Judas, would betray us to the Catholics to obtain their influence to come against the truth. The saints then will be an obscure people, little known to the Catholics; but the churches and nominal Adventists who know of our faith and customs (for they hated us on account of the Sabbath, for they could not refute it) will betray the saints and report them to the Catholics as those who disregard the institutions of the people; that is, that they keep the Sabbath and disregard Sunday.”²²

Who are the nominal Adventists? They are definitely not the remnant, for in the last days they will be called to join the remnant that upholds Sabbath sanctity. No, the nominal Adventists are “backslidden Adventists.”

“I saw that God has honest children among the *nominal Adventists* and the fallen churches, and before the plagues shall be poured out, ministers and people will be called out from these churches and will gladly receive the truth.... But the light will shine, and all who are honest will leave the fallen churches, and take their stand with the remnant.”²³

“War is coming against the remnant because they keep the commandments of God and have the testimony of Jesus.... Don’t yield your sacred peculiarities which distinguish you from the world, from the nominal church and backslidden Adventists.... The nominal churches are in darkness and corrupt.”²⁴

Who compose the remnant church that calls nominal Adventists out of apostasy? In *Prophecies and Kings*, the remnant church is defined as those who are known throughout the world as reformers. “God’s remnant people, standing before the world as reformers, are to show that the law of God is the foundation of all enduring reform and that the Sabbath of the fourth commandment is to stand as a memorial of creation, a constant reminder of the power of God. In clear, distinct lines they are to present the necessity of obedience to all the precepts of the Decalogue.”²⁵

Last century saw the nominal or mainstream Adventist leaders betray their fellow brethren during both World Wars. In World War I, Adventist leaders in Germany went to the authorities and informed them of the whereabouts of

“Don’t yield your sacred peculiarities which distinguish you from the world, from the nominal church and backslidden Adventists.”

It has been said that the best predictor of future behavior is past behavior.

Adventists who would not bear arms or desecrate the Sabbath. The German Seventh-day Adventist Church eventually issued a public apology for such actions during the Great War and asked for forgiveness.²⁶

Then, during World War II, Adventist leaders wrote a letter to the Nazi government accusing “Reform Adventists ... of a wrong attitude toward the government and of many intemperate doctrines. (The Nazi government banished the Reform Church, and many of its leaders perished in the concentration camps.)”²⁷

Thus, the Seventh-day Adventist Church, during times of crisis and war, has been an informant, betraying faithful Adventist believers to the government. It has been said that the best predictor of future behavior is past behavior.

Punishment for Sunday law civil disobedience

Caiaphas and the Sanhedrin, without objection from Imperial Rome, decreed that Christ and those who supported Him were to be cast out of the synagogue. “These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.” John 9:22.

A Sunday law will likewise decree that those who refuse to yield to the new national law supporting family and labor and perhaps even rejecting Islamophobia or antisemitism, will be shut out of society. It could come about like it did in Spain when, in 1492, the Catholic rulers,

Isabelle and Ferdinand, exiled all Muslims and Sabbath-keeping Jews from their kingdom.

“As the defenders of truth refuse to honor the Sunday sabbath, some of them will be thrust into prison, some will be exiled, some will be treated as slaves. To human wisdom all this now seems impossible; but as the restraining Spirit of God shall be withdrawn from men, and they shall be under the control of Satan, who hates the divine precepts, there will be strange developments. The heart can be very cruel when God’s fear and love are removed.”²⁸

The final phase of the Sunday law will be the “death decree” during the tribulation. Those who remain in America may be subject to the “final solution”—death by decapitation. (Decapitation is not presently legal in America.) “And he had power to give life unto the image of the beast that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.” Revelation 13:15.

“And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands....” Revelation 20:4.

If any find this to be impossible, just recall that in the last century Germany was, within the space of a few years, transformed from a haven for Jews to a place of holocaust. This transformation will be repeated in America under similar circumstances.

Seventh Key Player: Advocates for the remnant

While Caiaphas, the Sanhedrin, the Herodians, the Sadducees, the Pharisees, Herod, and Pilate were determined not to save Christ, others stood with Him in His agony. These included the Centurion who supervised the crucifixion, Joseph of Arimathea, and Nicodemus. “And when the centurion, which stood over against Him, saw that He so cried out, and gave up the ghost, he said, Truly this man was the Son of God.” Mark 15:39.

“And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the



Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight." John 19:38, 39.

In the same way that Joseph of Arimathea spoke to Pilate in favor of Jesus, so in the end time, some rulers, representatives, and ministers will take a bold new stand in favor of the true Sabbath and against the restrictions of religious liberty. Joseph and Nicodemus represented those who will advocate for the remnant, those who will stand up in the last great crisis and unite their influence, authority, and lives with the remnant of God. These individuals will not be ashamed to stand up, speak against the open transgression of God's law, and clearly advocate for religious liberty and freedom of speech. They will proclaim the truth of God's law and His holy Sabbath even at the risk of loss of property, position, and power. These will be the protagonists in the shark tank of antagonists during the last days. Like "the little help" prophesied in Daniel 11:34 that was received by the Waldenses in the Middle Ages as they witnessed the conversion of university professors, lords, and knights to the cause of religious liberty and Protestantism, so these eleventh-hour workers will rise up to give the final warning when the humble adherents of truth will be unable to speak.

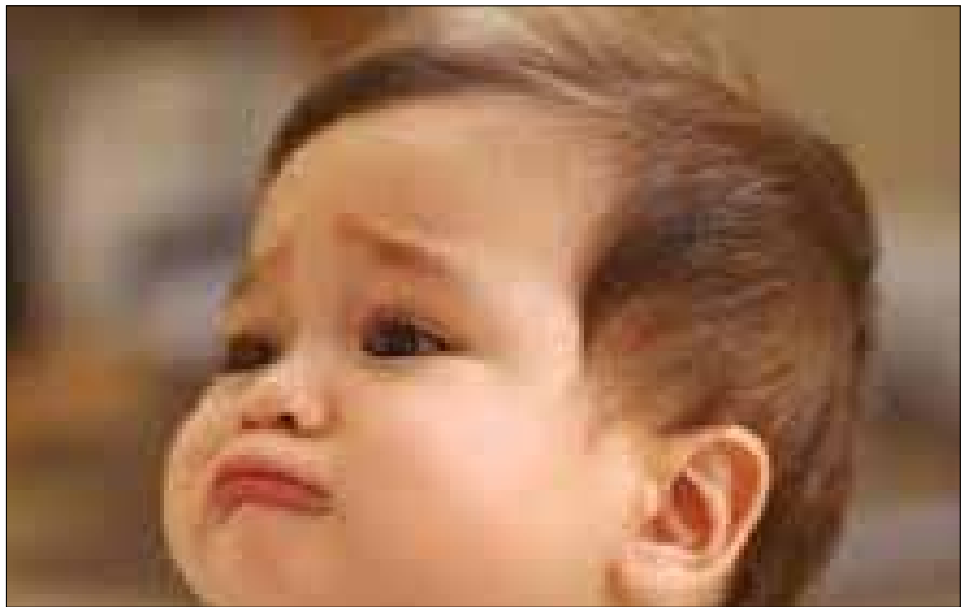
"It is a solemn time for God's people, but if they stand close by the bleeding side of Jesus, He will be their defense. He will open ways, that the message of light may come to great men, to authors, and lawmakers. They will have opportunities of which you do not dream, and some of them will boldly advocate the claims of God's downtrodden law."²⁹

The religious liberty crisis is coming, and forces are taking their positions for the last great conflict. The key players in the coming crisis have already been identified. At that time, the faithful will pray David's prayer: "It is time for Thee, Lord, to work: for they have made void Thy law." Psalm 119:126. Only one question remains unanswered. With what key players will you and I stand? **SW**

- ¹ Ellen G. White, "The Coming Conflict," *The Spirit of Prophecy*, volume 4 (Battle Creek, MI: Review and Herald, 1884), pp. 404, 405.
- ² Alonzo T. Jones, "The National Sunday Law," *The Sentinel Library*, no. 18 (Oakland, CA: Pacific Press Publishing, Co., September 15, 1889). Facsimile available from IMS Publishing Assn., Cedartown, GA.
- ³ White, "The Impending Conflict," *Testimonies for the church*, volume 5 (Mt. View, CA: Pacific Press Publishing Association, 1948), p. 711.
- ⁴ White, "David's Prayer," *The Review and Herald*, December 18, 1888.
- ⁵ White, *Testimonies for the Church*, vol. 5, pp. 450, 451.
- ⁶ White, "David's Prayer," *The Review and Herald*, December 18, 1888.
- ⁷ Dayagi-Mendels and Rozenberg, *Chronicles of the Land*, pp. 120, 122.
- ⁸ Eric Lutz, "What is the Johnson Amendment? What to know about the law Trump vows to destroy?" *Mic Daily*, February 2, 2017. Accessed on February 17, 2017. <https://mic.com/articles/167481/what-is-the-johnson-amendment-what-to-know-about-the-law-trump-vows-to-destroy#.RMfJ7aIF3>.
- ⁹ Ibid.
- ¹⁰ White, "The Impending Conflict," *The Great Controversy* (Mt. View, CA: Pacific Press Publishing Association 1950), p. 593.
- ¹¹ White, "An Address in Regard to the Sunday Movement," *Review and Herald*, December 19, 1889.
- ¹² White, "Our Country—Its Dangers," *Signs of the Times*, July 4, 1899.
- ¹³ White, "An Appeal to our Ministers and Conference Committees," *Special Testimonies Series A*, no. 1b, p. 38.
- ¹⁴ White, "The Present Crisis," *Review and Herald*, January 1, 1889.
- ¹⁵ Pat Robertson, "Observe a Sabbath Rest," *The Ten Offenses* (Brentwood, TN: Integrity Media, 2004), pp. 105-107.
- ¹⁶ Ibid. Brackets are not in the original text but have been supplied for clarity.
- ¹⁷ White, "Early Visions," *Spalding and Magan Collection*, p. 1.
- ¹⁸ White, "God's Law Immutable," *Signs of the Times*, March 12, 1896.
- ¹⁹ John Paul II, *Dies Domini* (Boston: Pauline Books and Media, 1998), p. 74.
- ²⁰ Elis Harris, "Live Life at a More Human Pace, Pope Says—Keep Sunday Sacred," *Catholic Online*, August 13, 2015. Accessed February 18, 2017. <http://www.catholic.org/news/hf/faith/story.php?id=62839>
- ²¹ Will Durant, *Fallen Leaves* (New York, Simon and Schuster, 2014), pp. 49, 50.
- ²² White, "Early Visions," *Spalding and Magan Collection*, p. 2.
- ²³ White, "A Firm Platform," *Early Writings* (Washington, DC: Review and Herald Publishing Association, 1945), p. 261.
- ²⁴ White, "The Church and Its Mission," *Manuscript Releases*, vol. 5 (Silver Spring, MD: E.G. White Estate, 1990), p. 290.
- ²⁵ White, "Reformation," *The Story of Prophets and Kings* (Mt. View, CA: Pacific Press Publishing Association, 1917), p. 678.
- ²⁶ Johannes Naether and Gunther Machel, *Statement of the Seventh-day Adventist Church in Germany regarding the centennial anniversary of the outbreak of the First World War* (open letter, Hanover/Ostfildern: Germany, April 13, 2014).
- ²⁷ Erwin Sicher, "Seventh-day Adventist Publications and The Nazi Temptation," *Spectrum*, vol. 8, no. 3, p. 15.
- ²⁸ White, *The Great Controversy*, p. 608.
- ²⁹ White, "An Address in Regard to the Sunday Movement," *Review and Herald*, December 24, 1889.

"He will open ways, that the message of light may come to great men, to authors, and lawmakers."

"SAY YOU'RE SORRY!"



By Barbara Watts

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, To the praise of the glory of His grace, wherein He hath made us accepted in the beloved. In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace; He hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself: That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him: In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will." Ephesians 1:3-11.

You have seen it a hundred times. A child does something he shouldn't. His mother sees it or finds out about it and tells the offender, "Say you're sorry!" What is she doing? Offering grace—an opportunity to be spared from great unhappiness and even eventual death, although the child may understand very little about such things at this point. How is grace presented in the Scriptures?

At the very beginning

When God gave man life, that was grace. Man had done nothing to merit this amazing gift. But a loving God seeks an object to love, and therefore the words of Scripture are precious: "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like Me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure." Isaiah 46:9, 10.

Man's creation was amazing, for here was a being with a free will who was entrusted with responsibilities not only for the environment and the creatures around him but also for himself and his destiny. Such a creation was a huge risk for God, but His great desire was—and is—to create beings with whom He can communicate at the deepest level of love for all eternity. The angels and other beings—"sons of God," as found in Job

1:6; 2:1; 38:7—were also created with a free will and with highly meaningful responsibilities.

Then, when sin entered this world, it was met with grace: “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel.” Genesis 3:15. In His great love, God took responsibility for the situation and put a hatred between good and evil so that man could call on his Creator for help.

In choosing to accept the word of the great rebel in opposition to that of God, the first man allowed the spirit of evil to enter into himself and his offspring (Genesis 5:3 in contrast to verse 1). Ever since, from the very core of his being, man has had a natural tendency to evil, referred to as sinful flesh. The Scriptures describe this in verses such as Genesis 6:5; Isaiah 1:6; 64:6, 7; Jeremiah 4:22; 13:23. Romans 3:10-18; Galatians 5:19-22. Just as a drug addict is controlled by a chemical power that is destroying him, so man is held by a destructive spiritual power. In fact, the danger is increasing astronomically. As society is learning, especially in the current epidemic of opioid addiction, the great evil adversary steals people’s lives with double power—chemical and spiritual.

Outside intervention

Few want help, even though it is generously offered. With sin, as with drugs, the sinner thinks he can stop doing wrong or dangerous things, and then do what is right, whenever he wishes and all by himself. Nothing could be further from the truth. Just as the drug addict cannot escape from his addiction without outside intervention, without God’s grace and supernatural help, every person is lost. Period. Therefore, the apostle Paul told Timothy concerning his ministry: “And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.” 2 Timothy 2:24-26.

Grace and repentance are inseparable, divine attributes. Note that the verse above says, “if God peradventure will give them repentance to the acknowledging of the truth.” Repentance comes from God—it is outside intervention! Going back to the child in the first paragraph, what will happen if the child says, “No! I won’t say I’m sorry!” If he is very young, one might be tempted to chuckle and admire the little one’s spirit. But if Mom understands human nature, she will grieve that her little one is displaying his natural bent, and she will take steps to help him come to a different way of thinking. That is what God does. “Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it.” Isaiah 1:18-20. It isn’t just that God condemns those who rebel. By removing themselves from Him, they place themselves under the power of darkness and will never escape unless they cry for divine help.

The definition of grace is: “(In Christian belief) the free and unmerited favor of God, as manifested in the salvation of sinners and the bestowal of blessings.” The fact that God is willing to talk about such matters shows that grace is offered to everyone.

Taking off the heavy burden

Human beings are not blamed for being born with a sinful nature. After all, God continued imparting the gift of life after Adam fell. He would not have done this if there were no grace. But at the same time, because the Creator knows the unhappy, deadly results of the slightest evil kept in a person’s life, His call to everyone is, “Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.” Matthew 11:28-30.

Everyone is heavy laden with sin and its consequences. But people deal with this in two

The Creator knows the unhappy, deadly results of the slightest evil kept in a person’s life.

If one sees the cause
of his suffering as
of his own doing
and repents, that
is godly sorrow
that “worketh
repentance to
salvation not to be
repented of.”

different ways, as shown by Adam’s first two sons. The oldest was not thankful for life and the great opportunities it offered. Rather, “Cain went out from the presence of the Lord,...” Genesis 4:16. He wanted nothing to do with the Lifegiver. “Cain cherished feelings of rebellion, and murmured against God because of the curse pronounced upon the earth and upon the human race for Adam’s sin. He permitted his mind to run in the same channel that led to Satan’s fall—indulging the desire for self-exaltation and questioning the divine justice and authority....

“Cain came before God with murmuring and infidelity in his heart in regard to the promised sacrifice and the necessity of the sacrificial offerings. His gift expressed no penitence for sin. He felt, as many now feel, that it would be an acknowledgment of weakness to follow the exact plan marked out by God, of trusting his salvation wholly to the atonement of the promised Saviour. He chose the course of self-dependence. He would come in his own merits.” —*Patriarchs and Prophets*, pp. 71, 72.

Cain did not appreciate the fact that God offered him the riches of righteousness, peace, joy, goodness, faith, love, communion with the Creator Himself, and everlasting life in the heavenly kingdom. Such things were of no value to him. In the stories of Cain, Esau, Balaam, King Saul, Judas, and others, the holy Scriptures show what happens when one refuses to say, “I’m sorry!” The lives of millions of rebels against the grace of God in all ages are shrouded in spiritual darkness—copies of that of their evil master.

Grace in suffering

One can quite readily see grace in life, forgiveness, and divine promises and providence. But is there grace in suffering? There is, depending on what brought it about. For one, suffering can come from a person’s own choices, for “whatsoever a man soweth, that shall he also reap.” Galatians 6:7. If one sees the cause of his suffering as of his own doing and repents, that is godly sorrow that “worketh repentance to salvation not to be repented of.” 2 Corinthians 7:10.

Suffering also comes from accidents and catastrophes. Sometimes these are also the result

of human choice or action, such as deliberately living in risky areas, such as near the coast, by a volcano, close to an earthquake fault, on or below a hill that is prone to slides, or in large cities. But it is impossible to avoid all danger, so faith and trust in God are absolute essentials every moment until this life ceases.

Another type of suffering is the evil that one human being inflicts on another. The Scriptures describe the time before the flood as characterized by corruption and violence (Genesis 6:11) and refer to the evil of those times as being repeated just before Jesus comes. Luke 17:26-30. The terrible cycle of evil is increasing in this world. And while those who perpetrate evil and their victims both suffer, the righteous especially groan because of the immorality, perversion, violence, and crime in the world, even though they may not be personally impacted by such things.

Yet suffering is also part of God’s grace, for it makes people long for something very different from human existence as it is on this sin-ridden earth. It makes them think about what is and why it is and then look for a better way. When the apostles suffered for preaching that Jesus will save all who come to Him and will bring an end to evil, they rejoiced “that they were counted worthy to suffer shame for His name.” “... We ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:” “That the name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God and the Lord Jesus Christ.” Acts 5:41; 2 Thessalonians 1:4, 12.

The apostle Paul’s words, “that we must through much tribulation enter into the kingdom of God” (Acts 14:22), say that by divine grace suffering that is endured patiently is part of the process that prepares the repentant sinner to long for and one day inhabit the kingdom of light. His blessed reward will be more than what Adam would have enjoyed if he had never sinned!

Wonderful words—“I’m sorry!”

Through divine grace, everything that we are and everything that we experience in this world—the good, the bad, and everything in

between—"work together for good to them that love God, to them who are the called according to His purpose." Romans 8:28. Indeed, seeing oneself and one's life as God ordained and being quick to say, "I'm sorry!" have many blessings. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:7-9.

Now, back to Abel. Just like his brother Cain, he had to reckon with sin and its consequences. The difference was that Abel "had a spirit of loyalty to God; he saw justice and mercy in the Creator's dealings with the fallen race, and gratefully accepted the hope of redemption....

"He saw himself a sinner, and he saw sin and its penalty, death, standing between his soul and communion with God. He brought the slain victim, the sacrificed life, thus acknowledging the claims of the law that had been transgressed. Through the shed blood he looked to the future sacrifice, Christ dying on the cross of Calvary; and trusting in the atonement that was there to be made, he had the witness that he was righteous, and his offering accepted." *—Patriarchs and Prophets*, pp. 71, 72.

Today grace continues to be poured out on this world that "lieth in wickedness." 1 John 5:19. Not one soul lives except through the grace of God the Father and the Lord Jesus Christ, who through the Holy Spirit seeks communion with whoever will hear.

Furthermore, grace is needed more than ever before and is available to those who desire to defend and properly represent Jesus in the trials ahead. Such people want to meet Him in peace, "For the great day of His wrath is come; and who shall be able to stand?" Revelation 6:17. All who love the heavenly kingdom will maintain an attitude of repentance. "Many have taken the position that they cannot sin because they are sanctified, but this is a delusive snare of the evil one. There is constant danger of falling into sin, for Christ has warned us to watch and pray lest we enter into temptation. If we are conscious

of the weakness of self, we shall not be self-confident and reckless of danger, but we shall feel the necessity of seeking to the Source of our strength, Jesus our Righteousness. We shall come in repentance and contrition, with a despairing sense of our own finite weakness, and learn that we must daily apply to the merits of the blood of Christ, that we may become vessels fit for the Master's use." *—Faith and Works*, pp. 85, 86.

There will never be a time when man does not need the gift of grace for life and salvation. And it will always be there for all who cherish it, full and free, the same as with all of the *solas*. **SW**

There will never be a time when man does not need the gift of grace.



"Would that everyone could rightly estimate the precious gift our heavenly Father has made to our world. The disciples felt that they could not express the love of Christ. They could only say, 'Herein is love.' The entire universe gives expression to this love and to God's unbounded benevolence.

"God might have sent His Son into the world to condemn the world. But amazing grace! Christ came to save, not to destroy. The apostles never touched this theme without their hearts glowing with the inspiration of the matchless love of the Saviour. The apostle John cannot find words to express his feelings. He exclaims, 'Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not.' 1 John 3:1. How much the Father loved us we can never compute. There is no standard with which to compare it." *—(Letter 27, 1901) Mind, Character, and Personality*, vol. 1, pp. 249, 250.



The Free Grace of God

From Sermon II
"The Seed of the Woman,
and the Seed of the Serpent"

By George Whitefield
(1714-1770)

Her heart is as
unhumbled as his.

"And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat." Genesis 3:13. She does not make use of so many words to excuse herself, as her husband; but then her heart is as unhumbled as his. "What is this," says God, "that thou hast done?" God here charges her with doing it. She dares not deny the fact, or say, "I have not done it"; but she takes the blame off herself, and lays it upon the serpent, "The serpent beguiled me, and I did eat." She does not say, "Lord, I was to blame for talking with the serpent; Lord, I did wrong, in not hastening to my husband, when he put the first question to me; Lord, I plead guilty, I only am to blame; oh, let not my poor husband suffer for my wickedness!" This would have been the language of her heart, had she now been a true penitent. But both were now alike proud; therefore, neither will lay the blame upon themselves: "The serpent beguiled me, and I did eat." "The woman which Thou gavest to be with me, she gave me of the tree, and I did eat."

I have been the more particular in remarking on this part of their behavior, because it tends so much to the magnifying of free grace, and plainly shows us salvation comes only from the Lord. Let us take a short view of the miserable circumstances our first parents were now in: They were legally and spiritually dead, children of wrath and heirs of hell, they had eaten the fruit, of which God had commanded them, that they should not eat; and when arraigned before God, notwithstanding their crime was so complicated, they could not be brought to confess it. What reason can be given, why sentence of death should not be pronounced against the prisoners at the bar? All must own they are worthy to die. Nay, how can God, consistently with His justice, possibly forgive them? He had threatened, that the day wherein they eat of the forbidden fruit, they should "surely die;" and if He did not execute this threatening, the devil might then slander the Almighty indeed. And yet mercy cries, Spare these sinners, spare the work of Thine own hands. Behold then wisdom contrives a scheme how God may be just, and

yet be merciful; be faithful to His threatening, punish the offense, and at the same time spare the offender. An amazing scene of divine love here opens to our view, which had been from all eternity hid in the heart of God! Notwithstanding Adam and Eve were thus unhumbled and did not so much as put up one single petition for pardon, God immediately passes sentence upon the serpent, and reveals to them a Saviour.

Genesis 3:14: "And the Lord God said unto the serpent, Because thou hast done this, thou art accursed above all cattle and above every beast of the field; upon thy belly shalt thou go and dust shalt thou eat all the days of thy life," i.e., he should be in subjection, and his power should always be limited and restrained. "His enemies shall lick the very dust," says the Psalmist. Psalm 72:9; Micah 7:17. Verse 15: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel."

Before I proceed to the explanation of this verse, I cannot but take notice of one great mistake which the author of *The Whole Duty of Man* is guilty of, in making this verse contain a covenant between God and Adam, as though God personally treated with Adam, as before the fall. For, talking of the second covenant, in his preface concerning caring for the soul, says he, "This second covenant was made with Adam, and us in him, presently after the fall, and is contained in these words (Genesis 3:15), where God declares, 'The Seed of the woman shall break the serpent's head;' and this was made up, as the first was, of some mercies to be afforded by God, and some duties to be performed by us."¹ This is exceeding false divinity [theology]: for these words are not spoken to Adam; they are directed only to the serpent. Adam and Eve stood by as criminals, and God could not treat with them, because they had broken His covenant. And it is so far from being a covenant, wherein "some mercies are to be afforded by God, and some duties to be performed by us," that here is not a word looking that way; it is only a declaration of a free gift of salvation, through Jesus Christ our Lord. God the Father and God the Son had entered into a covenant concerning the salvation of the elect from all eternity; wherein God the

Father promised, that if the Son would offer His soul a sacrifice for sin, He should see His seed. Now this is an open revelation of this secret covenant, and therefore God speaks in the most positive terms. "It shall bruise thy head and thou shalt bruise His heel." The first Adam God had treated with before; he proved false; God, therefore, to secure the second covenant from being broken, puts it into the hands of the second Adam, the Lord from heaven. Adam, after the fall, stood no longer as our representative; he and Eve were only private persons as we are, and were only to hold on to the declaration of mercy contained in this promise by faith (as they really did), and by that they were saved. I do not say, but we are to believe and obey, if we are everlastingly saved. Faith and obedience are conditions, if we only mean that they in order go before our salvation; but I deny that these are proposed by God to Adam, or that God treats with him in this promise, as He did before the fall, under the covenant of works. For, how could that be, when Adam and Eve were now prisoners at the bar, without strength to perform any conditions at all? The truth is this: God, as a reward of Christ's sufferings, promised to give the elect faith and repentance, in order to bring them to eternal life; and both these and everything else necessary for their everlasting happiness, are infallibly secured to them in this promise, as Mr. Boston, an excellent Scotch divine, sweetly and clearly shows, in a book entitled *A View of the Covenant of Grace*.²

This is, by no means, an unnecessary distinction; it is a matter of great importance. For want of knowing this, people have been so long misled. They have been taught that they must *do* so and so, as though they were under a covenant of works; and then for *doing* this, they should be saved. This is plainly the whole drift of the book wrongly entitled, *The Whole Duty of Man*. Whereas, on the contrary, people should be taught, that the Lord Jesus was the second Adam, with whom the Father entered into covenant for fallen man: that they can now do nothing of or for themselves, and should therefore come to God, beseech Him to give them faith, by which they shall be enabled to lay hold on the righteousness of Christ; and that

They have been taught that they must *do* so and so, as though they were under a covenant of works; and then for *doing* this, they should be saved.

The Lord ... clothed
them, which was
a remarkable type
of their being
clothed with the
righteousness of our
Lord Jesus Christ.

faith they will then show forth by their works, out of love and gratitude to the ever blessed Jesus, their most glorious Redeemer, for what He has done for their souls. This is a consistent scriptural scheme: Without holding this, we must run into one of those two bad extremes; I mean Antinomianism³ on the one hand, or Arminianism⁴ on the other; from both which may the good Lord deliver us!

But to proceed: By the “Seed of the woman,” we are here to understand, the Lord Jesus Christ, who though very God of very God, was, for us men and our salvation, to have a body prepared for Him by the Holy Ghost, and to be born of a woman who never knew man, and by His obedience and death make an atonement for man’s transgression, and bring in an everlasting righteousness, work in them a new nature, and thereby bruise the serpent’s head, i.e. destroy his power and dominion over them. By the “serpent’s seed,” we are to understand, the devil and all his children, who are permitted by God to tempt and sift His children. But, blessed be God, he can reach no further than our heel.

It is not to be doubted but Adam and Eve understood this promise in this sense; for it is plain, in the latter part of the chapter, sacrifices were instituted. From whence should those skins come, but from beasts slain for sacrifice, of which God made them coats? We find Abel, as well as Cain, offering sacrifice in the next chapter; and the apostle tells us, he did it by faith, no doubt in this promise. And Eve, when Cain was born, said, “I have gotten a man from the Lord,” or (as Mr. Henry observes, it may be rendered) “I have gotten a man”—*the* Lord—the promised Messiah.⁵ Some further suppose, that Eve was the first believer; and therefore they translate it thus, the seed (not of *the*, but) of this

“woman;” which magnifies the grace of God so much the more, that she, who was first in the transgression, should be the first partaker of redemption. Adam believed also, and was saved; for unto Adam and his wife did the Lord make coats of skins, and clothed *them*, which was a remarkable type of their being clothed with the righteousness of our Lord Jesus Christ.

This promise was literally fulfilled in the person of our Lord Jesus Christ. Satan bruised His heel, when he tempted Him for forty days together in the wilderness; he bruised His heel, when he raised up strong persecution against Him, during the time of His public ministry; he, in an especial manner, bruised His heel, when our Lord complained that His “soul was exceedingly sorrowful even unto death and He sweat great drops of blood, falling upon the ground,” when praying in the garden; he bruised His heel, when he put it into the heart of Judas to betray Him; and he bruised Him yet most of all, when his emissaries nailed Him to an accursed tree, and our Lord cried out, “My God, My God! why hast Thou forsaken Me?” Yet, in all this, the blessed Jesus, the Seed of the woman, bruised Satan’s accursed head: for, in that He was tempted He was able to succor those that are tempted. By His stripes we are healed. The chastisement of our peace was upon Him. By dying, He destroyed him that had the power of death, that is, the devil. He thereby spoiled principalities and powers, and made a show of them openly, triumphing over them upon the cross.

This promise has been fulfilled in the elect of God ... since the coming of our Lord in the flesh. For they may be called the seed of the woman. —Excerpted from *Sermon II: The Seed of the Woman and the Seed of the Serpent*, pp. 55-60. **SW**



¹ This book is attributed to Richard Allestree (1619-1681), a Regius Professor of Divinity at Oxford and Provost of Eton, who believed in John Calvin’s definition of predestination and limited atonement (that Christ died only for the redeemed).

² This book by Thomas Boston (1676-1732), a Church of Scotland minister and theologian, was first published in 1734.

³ Teaches that Christians are released by grace from obedience to the Ten Commandments.

⁴ Asserts that man is alone responsible for his salvation.

⁵ Matthew Henry (1662-1714), a popular Puritan Bible commentator, wrote that the Hebrew of Genesis 4 implies that Eve conceitedly thought her son was the promised seed.



What God Does

Grace and Salvation

Without our aid

From the very hour when we first appear on the stage of life, we are traveling toward death: We are preparing, whether we will or no, to return to the dust from whence we came!

Let us now take a short review of the whole, as it is delivered with inimitable simplicity; what an unprejudiced person might, even from hence, infer to be the word of God. In that period of duration which He saw to be most proper (of which He alone could be the Judge, whose eye views the whole possibility of things from everlasting to everlasting), the Almighty, rising in the greatness of His strength, went forth to create the universe. "In the beginning ... God created man in His own image; in the image of God created He him!" Mark the emphatical repetition. God did not make him mere matter, a piece of senseless, unintelligent clay; but a spirit, like Himself, although clothed with a material vehicle. As such he was endued with understanding; with a will including various affections; and with liberty, a power of using them in a right or wrong manner, of choosing good or evil. Otherwise neither his understanding nor his will would have been to any purpose; for he must have been as incapable of virtue or holiness as the stock of a tree. Adam, in whom all mankind were then contained, freely

preferred evil to good. He chose to do his own will, rather than the will of his Creator. He "was not deceived," but knowingly and deliberately rebelled against his Father and his King. In that moment he lost the moral image of God, and, in part, the natural: He commenced unholy, foolish, and unhappy. And "in Adam all died:" he entitled all his posterity to error, guilt, sorrow, fear, pain, diseases, and death.

How exactly does matter of fact, do all things round us, even the face of the whole world, agree with this account! Open your eyes! Look round you! See darkness that may be felt; see ignorance and error; see vice in ten thousand forms; see consciousness of guilt, fear, sorrow, shame, remorse, covering the face of the earth! See misery, the daughter of sin. See, on every side, sickness and pain, inhabitants of every nation under heaven; driving on the poor, helpless sons of men, in every age, to the gates of death! So they have done well nigh from the beginning of the world. So they will do, till the consummation of all things.

But can the Creator despise the work of His own hands? Surely that is impossible! Hath He not then, seeing He alone is able, provided a remedy for all these evils? Yea, verily He hath! And a sufficient remedy; every way adequate to the disease. He hath fulfilled His word: He hath given "the seed of the woman to bruise the

*By John Wesley
(1703-1791)*

Can the Creator
despise the work of
His own hands?

We may gain
infinitely more than
we have lost.

serpent's head." "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." Here is a remedy provided for all our guilt: He "bore all our sins in His body on the tree." And "if any one have sinned, we have an Advocate with the Father, Jesus Christ the righteous." And here is a remedy for all our disease, all the corruption of our nature. For God hath also, through the intercession of His Son, given us His Holy Spirit, to renew us both "in knowledge," in His natural image—opening the eyes of our understanding, and enlightening us with all such knowledge as is requisite to our pleasing God—and also in His moral image; namely, "righteousness and true holiness." And supposing this is done, we know that "all things" will "work together for our good." We know by happy experience, that all natural evils change their nature and turn to good; that sorrow, sickness, pain, will all prove medicines, to heal our spiritual sickness. They will all be to our profit; will all tend to our unspeakable advantage; making us more largely "partakers of His holiness," while we remain on earth; adding so many stars to that crown which is reserved in heaven for us.

Behold then both the justice and mercy of God—His *justice* in punishing sin, the sin of him in whose loins we were then all contained, on Adam and his whole posterity—and his *mercy* in providing a universal remedy for a universal evil; in approaching the Second Adam to die for all who had died in the first; that, "as in Adam all died, so in Christ all" might "be made alive;" that, "as by one man's offence, judgment came upon all men to condemnation, so by the righteousness of one, the free gift" might "come upon all unto justification of life"—"justification of *life*," as being connected with the new birth, the beginning of spiritual life, which leads us, through the life of holiness, to life eternal, to glory.

And it should be particularly observed, that "where sin abounded, grace does much more abound." For not as the condemnation, so is the free gift; but we may gain infinitely more than we have lost. We may now attain both higher degrees of holiness, and higher degrees of glory, than it would have been possible for us to attain.

If Adam had not sinned, the Son of God had not died: Consequently that amazing instance of the love of God to man had never existed, which has, in all ages, excited the highest joy, and love, and gratitude from His children. We might have loved God the Creator, God the Preserver, God the Governor: but there would have been no place for love to God the Redeemer. This could have had no being. The highest glory and joy of saints on earth, and saints in heaven, Christ crucified, had been wanting. We could not then have praised Him that, thinking it no robbery to be equal with God, yet emptied Himself, took upon Him the form of a servant, and was obedient to death, even the death of the cross! This is now the noblest theme of all the children of God on earth; yea, we need not scruple to affirm, even of angels, and archangels, and all the company of heaven.

*"Hallelujah," they cry,
"To the King of the sky,
To the great everlasting I AM;
To the Lamb that was slain,
And liveth again,
Hallelujah to God and the Lamb!"...*

With our consent

When you have redemption in the blood of Christ, you will "go on to perfection;" till "walking in the light as He is in the light," you are enabled to testify, that "He is faithful and just," not only to "forgive" your "sins," but to "cleanse" you "from all unrighteousness."

"But," some say, "what connection is there between the former and the latter clause of this sentence? Is there not rather a flat opposition between the one and the other? If it is God that worketh in us both to will and to do, what need is there of our working? Does not His working thus supersede the necessity of our working at all? Nay, does it not render our working impracticable, as well as unnecessary? For if we allow that God does all, what is there left for us to do?"

Such is the reasoning of flesh and blood. And, at first hearing, it is exceeding plausible. But it is not solid, as will evidently appear, if we consider the matter more deeply. We shall then see there is no opposition between these, "God works;

therefore, do ye work;" but, on the contrary, the closest connection; and that in two respects. For, first, God works; therefore you *can* work. Secondly, God works, therefore you *must* work.

First, God worketh in you; therefore, you *can* work: Otherwise it would be impossible. If He did not work, it would be impossible for you to work out your own salvation. "With man this is impossible," saith our Lord, "for a rich man to enter into the kingdom of heaven." Yea, it is impossible for any man, for any that is born of a woman, unless God work in him. Seeing all men are by nature, not only sick, but "dead in trespasses and in sins," it is not possible for them to do anything well till God raises them from the dead. It was impossible for Lazarus to come forth, till the Lord had given him life. And it is equally impossible for us to *come* out of our sins, yea, or to make the least motion toward it, till He who hath all power in heaven and earth calls our dead souls into life.

Yet this is no excuse for those who continue in sin, and lay the blame upon their Maker, by saying, "it is God only that must quicken us; for we cannot quicken our own souls." For, allowing that all the souls of men are dead in sin by *nature*, this excuses none, seeing there is no man that is in a state of mere nature; there is no man, unless he has quenched the Spirit, that is wholly void of the grace of God....

Therefore, inasmuch as God works in you, you are now able to work out your own salvation. Since He worketh in you of His own good pleasure, without any merit of yours, both to will and to do, it is possible for you to fulfill all righteousness. It is possible for you to "love God, because He hath first loved us;" and to "walk in love," after the pattern of our great Master. We know, indeed, that word of His to be absolutely true: "Without Me ye can do nothing." But, on the other hand, we know, every believer can say, "I can to all things through Christ that strengtheneth me."

Meantime let us remember that God has joined these together in the experience of every believer; and therefore we must take care, not to imagine they are ever to be put asunder. We must beware of that mock humility which teacheth us to say, in excuse for our willful

disobedience, "O, I can do nothing!" and stops there, without once naming the grace of God. Pray, think twice. Consider what you say...; for if it be really true that you can do nothing, then you have no faith. And if you have not faith, you are in a wretched condition; you are not in a state of salvation. Surely it is not so. You can do something, through Christ strengthening you. Stir up the spark of grace which is now in you, and He will give you more grace.

Secondly, God worketh in you; therefore, you *must* work: you must be "workers together with Him,"... otherwise He will cease working. The general rule on which His gracious dispensations invariably proceed is this: "Unto him that hath shall be given: But from him that hath not"—that does not improve the grace already given—"shall be taken away what he assuredly hath." (So the words ought to be rendered.) Even St. Augustine, who is generally supposed to favor the contrary doctrine, makes that just remark, *Qui fecit nos sine nobis, non salvabit nos sine nobis*: "He that made us without ourselves, will not save us without ourselves." He will not save us unless we "save ourselves from this untoward generation;" unless we ourselves "fight the good fight of faith, and lay hold on eternal life;" unless we "agonize to enter in at the strait gate," "deny ourselves, and take up our cross daily," and labor by every possible means to "make our own calling and election sure."

"Labor," then, brethren, "not for the meat that perisheth, but for that which endureth to everlasting life." Say with our blessed Lord, though in a somewhat different sense, "My Father worketh hitherto, and I work." In consideration that He still worketh in you, be never "weary of well-doing." Go on, in the virtue of the grace of God, preventing, accompanying, and following you, in "the work of faith, in the patience of hope, and the labor of love." "Be ye steadfast and immovable, always abounding in the work of the Lord." And "the God of peace, who brought again from the dead the great Shepherd of His sheep" (Jesus), "make you perfect in every good work to do His will, working in you what is well-pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever!"
—*Works of John Wesley*, pp. 222-224, 512, 513. **SW**

"He that made us
without ourselves,
will not save us
without ourselves."





Group in Nigeria with Elder Alfred Ngwenya, front right

Potential in Nigeria

Early this year, Elder Alfred Ngwenya, General Conference Missionary Leader, spent three weeks in Nigeria. The country is often referred to as the “Giant of Africa” because of its large population and economy. There are approximately 184 million people living there, and the country has one of the largest populations of young people in the world. There are more than 500 ethnic groups, each with its own language and culture. The official language is English.

About half of the people are Christian—mostly in the south—and the other half are Muslim. While Nigeria is the world’s 20th largest economy, it nevertheless suffers from instability and terrorism at the hands of the Islamist Boko Haram group. This group promotes a version of Islam that forbids Muslims to take part in any political or social activity associated with Western society. The group regards the country as being run by non-be-

lievers, regardless of whether the president is Muslim or not, and it carries out its military campaign by targeting neighboring states in its goal to create an Islamic state with links to the Islamic State (IS) group. The struggle against them continues in three main states of the country.

On this background, in addition to widespread poverty and lack of education, Brother Ngwenya found particular needs that need to be addressed for the church to be able to function in this country that has such great promise: (1) the church’s registration has expired and must be renewed for religious activities of any kind to be conducted and workers to be employed. However, (2) the registration cannot be renewed if the church does not formally own property. May God supply the needs of His cause there and impress the stewards of His treasure to give generously so the gospel can be preached without hindrance.

Expecting the unexpected in Papua New Guinea

I thank the Lord for the blessing of good health and His protection after another trip, my last for 2016.

My gratitude goes to the Oceania Union and Committee for their leadership and support throughout the year for Papua New Guinea. I would also like to thank the faithful members of New Zealand and Australia as well as of other countries for the financial support of the Melanesian brethren. We know that our effort is limited to what we have and are capable of, but I believe that 2016 has been extremely significant in the Melanesian region, especially in Papua New Guinea (PNG) and the Solomon Islands.

By December 2015, we had made four trips to this area, one after another, with four baptismal services, adding 26 new members to this field. We also

established two main centers, one in Kassam, Eastern Highlands, and the other in Alotau. We also made contact with several independent groups, resulting in members and even workers joining us. A number of meetings were organized in Kassam, with an invitation extended to these groups to find out about our position and principles. With gladness many accepted the truth and made their decisions to follow it. We also presented the health message in Lae City to a main independent group, whose leader has been actively supporting us ever since.

The treatment of sickness that is carried out by the Kassam members also opened doors for the truth to advance into more regions of the highlands, and even to the borders of Indonesia. Now, as we stand and look back at what was achieved, we can only see the merciful providence of the Lord.

Serving in Papua New Guinea is always a challenge and a grueling test for any worker; but with the success we have achieved so far, I believe that the enemy would definitely do everything possible to counteract our efforts in the most unexpected manner. Papua New Guinea is known as the Land of the Unexpected, so we can always expect the extremes of both good and bad to happen at any time.

On the last trip, much of what we had expected did not occur, but God has His own plan for the growth of His vineyard. We thank Him that He is in control of the work, and we have much reason to put our trust in Him.

There are more promising opportunities waiting in Papua New Guinea and the surrounding smaller islands. Contacts have been established, and plans are underway. However,

your continual support through prayer and your kind gifts are essential in the poorer nations. We will continue to plead for your support and will do the best we can to see that the people living in these places are enlightened.

On behalf of Papua New Guinea and the Solomon Islands, we thank you for your support in 2016, and we wish you many blessings.

—S.R. Kenivale, Fiji Islands

Recent missionary activity in Suriname

"For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" 1 Corinthians 9:16.

My thanks to the General Conference for the opportunity and privilege I was given to leave Brazil for a short time and visit Suriname. Such experiences help us to grow in many aspects (social, intellectual, and especially spiritual) and thus become more efficient.



Sister Daura Vasconcelos was baptized in Suriname



Baptism in Ethiopia, with Elder Leonardo Jastiva at left and Elder Lencha Tekle at the far right

I was there from January 24 to February 15, 2017. Brother Edison Henriquez Moreno, the worker in Suriname, and I dedicated ourselves to working especially with a group of Brazilians who live in a community near the center of Paramaribo. We made on average three visits every day, most of them to people who are Pentecostal. We also visited a brother who attended our church one Sabbath with his family. There is good hope for them.

Sister Daura Vasconcelos, who was baptized during my visit, took us to see a Surinamese lady who received us very well and visited the church twice. We also visited Sister Patricia, the one church member besides Brother Edison and his wife. She took us to meet her daughter in law and her mother. Some people already received 20-25 studies about the faith, including the Sabbath, health reform, and God's true church.

Brother Edison is networking with people who are responsible for some Sunday churches and know Sister Daura, who helped make it possible for me to preach six times at the Pentecostal Church in Monte Horebe. The church's lady pastor, who has received several studies, is

pleased to allow us to preach there. Brother Edison also has a small Bible study group in the parlor of that church; one couple from the group has visited our church twice and wants to know more. At another Pentecostal Church that has no minister, Brother Edison leads another Bible study group; a few of those students have also visited our church and want to know more. One lady is Sister Daura's friend.

Before she was baptized, I gave Sister Daura some studies about health (she had already stopped eating meat six months before), importance of the Sabbath (she is already telling others about it), clothing, and the means for preaching the gospel. She is very generous and lends her car to Brother Edison to carry out his work in Paramaribo. She was baptized on Sunday, February 12. Some who were present were her friends, so her baptism was an encouragement for them and others, who said they also wanted to be baptized. The Lord's supper was held after the baptism.

There are excellent prospects for the church to grow among the Brazilians. Brother Edison has contact with many people,

as shown by the number of visits we made. Many people are being reached through Sister Daura. The hard work is being rewarded, for, although many of them are Pentecostal, they hunger and thirst for the holy word. There are other openings among the native people, but it is more difficult for Brother Edison, because he still has difficulty communicating in Dutch; but he does it in English.

It is difficult to have people who speak Dutch, English, and Portuguese all meeting in one church with the service conducted in Dutch. I think it would be good to have a place of worship just for the Brazilians, and certainly that would increase the number of interested people and then the number of members.

Consideration needs to be given to finding someone who speaks Portuguese as well as a minister. I propose Brother Edison to be ordained to the ministry, for I believe he fulfills the requirements. Meanwhile, the Brazilian Field remains at the disposal of the General Conference to assist in the progress of the work of God whenever there is a need and we are able to help.

—Elder Wesley A. Gomes



Big Brother Conference in Mfou, Cameroon

Swaziland Youth Conference

From December 16 to 23, 2016, the Swaziland Youth Department held a conference at Apex School in Manzini. It was the first time for such an event since Swaziland became a field under the General Conference. The theme was based on Psalm 34:8: "O taste and see that the Lord is good: blessed is the man that trusteth in Him." We praise the Lord for His care and blessing in making the conference a success.

—Mfundo Mcube

Big Brother Conference in Cameroon

Christian greetings in the name of our Saviour Jesus Christ with Ecclesiastes 11:1: "Cast thy bread upon the waters: for thou shalt find it after many days."

Attached are photos of a "Big Brother" Conference organized in the town of Mfou, on the outskirts of Yaounde, by the church of Nkoabang. This was part of the evangelistic outreach that was launched in that locality, including the prison. This

effort was crowned with this conference and was very much appreciated by the interested souls, some of whom desire to make a commitment to continue in the faith.

We request your prayers for this great effort that has been made especially by Elder Normand Sindayihebura and his wife, who decided to move to the town, where there is one member, to encourage the interested souls by continuing to study with them.

—Daniel Etongwe
Cameroon Field Secretary

Senegal videos and cooking classes

May the peace of God be with you! Due to popular demand from our contacts in Senegal, we opened a Youtube channel to upload health and cooking classes. The Internet connection is cheap in Senegal, so we can use this means to reach many souls from far and near. We believe it can also help other brothers and sisters in French-speaking countries.

So far we have uploaded one video about cooking vegetarian soya meat. Here is the link: <https://www.youtube.com/watch?v=5t-mA27f9EHM&t=124s>.

We have encountered a few problems in this effort, so we ask your help and are open to advice. God bless you!

—Elder Judicael M. Luboya



Clinics in Uganda

We are grateful to have been recently supported by Brother Benjamin Fungai Chakadonha from the British Field and Brother Nicholas Moyo from South Africa, who conducted a Medical Missionary Training Seminar in late January. More than 30 students passed the tests for both theory and practice.

Now our health work is being boosted and supported by two quantum machines for scanning and a laptop computer. Because of this, the Field Committee has decided to support the establishment of new clinics and sanitariums.



Attendees at the youth conference in Manzini, Swaziland

In Kampala, we are advancing the work with a health talk show on a radio in Kampala as well as in the Southwestern District and the North.

Please tell us more about the International Health Organization, for we wish to operate under it. We need to know how to be affiliated with it and register it here in Uganda so we may legally use its name. We have,

After Elder Theophilus Animley and his health assistant, Brother Peter, arrived from Ghana, we began a free health diagnosis program on January 1. Many people came for this program, and now we have at least fifteen people who want to study the Bible. I will help with this until I leave for Togo. Please pray for divine help for these efforts.

—Théophile Ngendahayo



Guinea Mission Field choir

this work can begin as soon as possible. This will help to solve many problems that retarded the work in the past.

—Elder Ronard Kamanga

Ghana International Naturopathic Health Center opens

Under the auspices of the IMS Ghana Field, the International Naturopathic Health Center opened in Accra on February 5, 2017. Present were the Ghana Field officers, along with the missionary leader, resident doctor, secretary of the center, church members, and visitors.

The Field president, who is the director of the Center, gave a short address about the importance of good health. He then officially opened the center and committed it into God's

hands. The Center will be open Monday to Friday, 8 a.m. to 4 p.m. and provide hydrotherapy, physiotherapy poultices, herbal treatments, and free health counseling.

This was a partial opening, because most of the equipment still needs to be purchased with funds provided by the General Conference. Additional investment has been made in the preparation of the Center, and there is more to be done to make it able to treat more severe health cases. Nine patients were served on the first day.

From our discussion with Elder Pablo Hunger, it was understood that there will be financial support for the resident doctor for a few months until the Center becomes self-sustaining.

—Theophilus Animley
Ghana Field President



Banner announcing opening of the health center in Accra, Ghana



Young men are being trained for missionary work in Quelimane, Mozambique

in fact, already been working under it but without clear information about it. Please send us the bylaws for registration with the government so we may operate legally for the advancement of the medical missionary work.

—Kasumba Azariah
Ugandan Field Secretary

Mozambique activities

Praise God that it has become possible to have worship services in Boane, Maputo, where I rented a house while waiting for the construction of the church on the headquarters plot. There is quite a distance between Boane and Laurani.

On the point of registration of the church, the process is in progress; but it will take at least up to the end of this year for the documents to be completed, because they even need to go through the national assembly of Mozambique. Be assured that we are trying our best to accomplish that.

Please help with the funds for the construction of the Mozambique headquarters building so

Ivory Coast health outreach

Thank you for the funds you have given us to support our evangelistic efforts in Ivory Coast. We were able to bring all the church members together at the headquarters every weekend from Friday, December 16, 2016, to Sunday, January 8, 2017, for a special training for public evangelism.

OMNIA POSSUM IN EO

**“I can do all things
through Christ.”**
Philippians 4:13

YOUTH CONFERENCE AND TOUR 10/01/2017-10/09/2017

The complete tour price of €390,00 includes:

- Lodging (shared room)
- Transportation
- Breakfast, snacks to take along, and dinner
- Entrance fees for Catacombs of Callixtus (Rome)
and tour of the Waldensian Valleys.

Price for single room accommodations: €495,00

Price for child under 8 years of age: €290,00 (shared room only)

A reservation for the Tour is required for each person taking the trip.

More information and registration: www.sda1844.org

