

FROM THE PROTESTANT REFORMATION ...
SOLI DEO GLORIA

The Sabbath Watchman

September-October 2017

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Transforming Reformation

Much has been learned about creation by dissecting things. However, no one has figured out how to dissect a subject without it first dying. And it is a little like that here. Although we can learn a lot by focusing on each *sola* (meaning *alone*, or *solely*) that came from the Protestant Reformation, the five can be alive only when they are all in that relationship with each other that God intended. Indeed, the *solas* do not work alone!

This issue centers on the fifth *sola*: *Soli Deo Gloria*, meaning “to the glory of God alone.” Here is the whole list:

- *Sola scriptura*: by scripture alone
- *Sola gratia*: by grace alone
- *Solo Christo*: by Christ alone
- *Sola fide*: by faith alone
- *Soli Deo gloria*: to the glory of God alone

If you uphold one, you will automatically uphold all five. Each *sola* points to and amplifies the other four. If you diminish one point of a five-pointed star, you diminish the entire star. So, what is the sum of the parts that have been covered in the previous four and now this issue of *The Sabbath Watchman*?

Sola scriptura means that “the Bible alone” is to be our creed, the sole bond of union. All who bow to the holy Word will be in harmony. Our own views and ideas must not control our efforts. Man is fallible, but God’s Word is infallible. Instead of wrangling with one another, let men exalt the Lord. Let all opposition be met with “It is written.” “Let us lift up the banner on which is inscribed, The Bible our rule of faith and discipline.... When God’s Word is studied, comprehended, and obeyed, a bright light will be reflected to the world; new truths, received and acted upon, will bind us in strong bonds to Jesus.” —(*Review and Herald*, December 15, 1885) *Selected Messages*, book 1, p. 416.

“Faith cometh by hearing, and hearing by the word of God.” Romans 10:17. The Scriptures are the great agency in the transformation of character. Christ prayed, ‘Sanctify them through Thy truth; Thy word is truth.’ John 17:17. If studied and obeyed, the Word of God works in the heart, subduing every unholy attribute. The Holy Spirit comes to convict of sin, and the faith that springs up in the heart works by love to Christ, conforming us in body, soul, and spirit to His own image. Then God can use us to do His will. The power given us works from within outwardly, leading us to communicate to others the truth that has been communicated to us.” —*Christ’s Object Lessons*, p. 100.

The everlasting gospel is sounding with a loud voice to every nation, tribe, language, and people today. Signs thunder throughout land and sea. The consequences of forsaking nature’s laws and God’s moral code multiply. Meanwhile, men and governments seek to dissect problems and use dead systems to solve them, all the while diminishing freedom in favor of a supposed security.

It is time for us to cease dissecting human problems and, instead, unreservedly exalt Divinity. The Problem Solver brings about the transforming reformation of willing hearts. When that is complete, unity will prevail in God’s kingdom on earth, and He will be able finally to “cause the remnant ... to possess all ... things.” Zechariah 8:12. The kingdom of God on earth will join with the kingdom of God in heaven, for His glory in all eternity. Where will you be then? Where will I be?



It is time for us to
cease dissecting
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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.

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The Spirit of Glory



By Idel Suarez, Jr.

*"If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen. Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the **spirit of glory** and of God resteth upon you: on their part He is evil spoken of, but on your part He is glorified." 1 Peter 4:11-14.*

Pagan oracles

Among the ancients, the oracles of the gods were communicated by prophets, prophetesses, or priests and were regarded as sacred, revered, and relevant in determining destiny. The word actually meant the location where the god or goddess was consulted, as well as the response or prophecy which the pagan god or goddess gave.¹ Among the Greeks, for example, the oracles of Delphi were renowned. Among the Egyptians, the oracles of Amun were consulted by rulers.

Historians state that when Alexander the Great invaded Egypt, he traveled to the temple of Amun to consult the Oracle which was located at the Siwa Oasis near the Libyan border. Trying to reach the sacred place, he and his men got lost. They were led to the temple of Amun on a high hill by black crows. Alexander inquired of the Egyptian priest, "Who was my father?"

The priest replied that the oracle declared that Alexander’s father was “the sun.”

So, Alexander had refused to be called a son of God when he met the Jewish high priest outside the gates of Jerusalem, but he was willing to be considered the “son of the sun god” in Egypt.² Thus, Alexander became the new pharaoh, and his sculptures can still be seen in the great temple in Luxor.

The oracles of God

But Christians, according to Peter, are to consult and speak according to the oracles of God—the inspired Biblical Scriptures. “If any man speak, let him speak as the oracles of God....” 1 Peter 4:11. And what is the purpose of these oracles of God? It is to give God all glory. As the reformers of the Sixteenth Century taught and preached, *Soli Deo Gloria*, meaning “only to God be the glory.” Peter puts it this way: “that God in all things may be glorified....” 1 Peter 4:11. Or, *Soli Deo Gloria*.

But who reveals the oracles of God? God reveals His own oracles. Paul writes: “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” If God is the only One who reveals all of His own oracles, and if the Spirit of God is the One who inspired all the

patriarchs, prophets, and apostles to communicate the oracles of God, then the Holy Ghost, the Spirit of Glory, is also God. As Peter so clearly states: “Holy men of God spake as they were moved by the Holy Ghost.” 2 Peter 1:21.

It was the Spirit of Glory who inspired each and every author of the books of the Bible to communicate the oracles of God. 2 Peter 1:21. It is the Spirit of Glory who inspires men and women today to comprehend the deep meaning of God’s Word (John 16:13) and to understand the providences of God in the suffering, trials, and difficulties that Christians meet. 2 Peter 4:16. That is, the Holy Spirit, also called the “Spirit of Glory,” equips the believers to give God the glory in all things—*Soli Deo Gloria*.

Glory is a divine attribute

Why did Peter call the Holy Spirit the “Spirit of Glory”? There are several reasons. First, and foremost, it was because the Holy Spirit is a divine Person. Divinity owns glory and bestows it on His animate and inanimate creation. Glory is a divine attribute.³

In the Psalms, the mighty Yahweh is called the “God of Glory.” Psalm 29:3.⁴ Then again, Stephen, one of the seven deacons, stated that the “God of Glory” appeared unto Abraham. Acts 7:1. Since the divine trio form the God-

It was the Spirit of Glory who inspired each and every author of the books of the Bible to communicate the oracles of God.

The Spirit of God’s Seven Divine Attributes	
DIVINE ATTRIBUTES	BIBLICAL REFERENCES
1. Omnipotent (all powerful)	“The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee....” Luke 1:35.
2. Omniscient (all knowing)	“For the Spirit searcheth all things, yea, the deep things of God. For ... the things of God knoweth no man, but the Spirit of God.” 1 Corinthians 2:10, 11.
3. Omnipresent (always present everywhere)	“Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall Thy hand lead me, and Thy right hand shall hold me.” Psalm 139:7-10.
4. Eternal (always existent)	“How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?” Hebrews 9:14.
5. Creator (created all things)	“The spirit of God hath made me, and the breath of the Almighty hath given me life.” Job 33:4. See Psalm 104:30.
6. God (member of the Godhead)	“Why hath Satan filled thine heart to lie to the Holy Ghost...? Thou hast not lied unto men, but unto God.” Acts 5:3, 4.
7. Glorious (full of innate, unborrowed glory)	“For the Spirit of Glory and of God resteth upon you.” 1 Peter 4:14. See also Ephesians 3:16.

Peter speaks of the Holy Spirit as the Spirit of Glory, who reveals the glory of God, inspires the believer to glorify God, and delights in making it possible for repentant sinners to share in God's glory by bestowing it on them.

head, each has glory in Himself and exercises the seven divine attributes, being omnipotent, omnipresent, omniscient, eternal, creator, God, and glory. (See diagram on page 5.) Thus, the Father, the Lord Jesus, and the Spirit are all divine and glorious and receive glory.

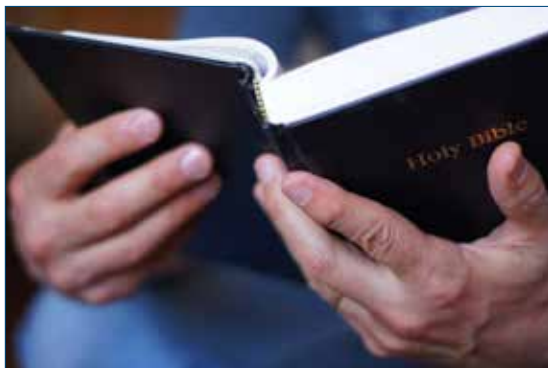
Paul presents the heavenly Father as the "Father of Glory," who commissions the Holy Spirit to give the believers wisdom and the ability to understand divine revelation. "That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the Spirit of wisdom and revelation in the knowledge of Him." Ephesians 1:17.

James the stepbrother of Jesus, refers to Him as "the Lord Jesus Christ of Glory." "My brethren, have not the faith of our Lord Jesus Christ, the Lord of Glory, with respect of persons." James 2:1.

Peter speaks of the Holy Spirit as the Spirit of Glory,⁵ who reveals the glory of God, inspires the believer to glorify God, and delights in making it possible for repentant sinners to share in God's glory by bestowing it on them. "Happy are ye; for the *Spirit of Glory* and of God resteth upon you." 1 Peter 4:14.

Sharing God's glory

Being glorious, God has bestowed glory on His creation, such as His holy angels, as the Scriptures state that Jesus will come in His own glory, in the glory of the Father, and in that "of the holy angels." "For whosoever shall be ashamed of Me and of My words, of him shall the Son of man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels." Luke 9:26.



God has bestowed glory on men, both Jews and Gentiles. "But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile." Romans 2:10. Yet Paul adds that Christians are not to boast or glory in men: "Therefore let no man glory in men." 1 Corinthians 3:21. And Peter explains that the glory of man on this earth fades like a flower. It is only temporary. "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away." 1 Peter 1:24.

God even bestowed glory on inanimate creation, like the heavenly stars that roam the universe. "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory." 1 Corinthians 15:41.

Besides bestowing glory on creation, the Creator—the divine beings of the Godhead—glorify each other. Jesus glorified the Father, and the Father glorified Jesus. The Lord made this clear in His intercessory prayer in Gethsemane. "These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee." John 17:1. Jesus also said, in referring to His Father, "I have glorified Thee on the earth.... And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." John 17:4, 5.

Therefore, the true Christian will not seek his or her own glory, but only the glory of God. The Christian will live to give *Soli Deo Gloria*.

Suffering as a means of giving Soli Deo Gloria

Two great Reformers of the Sixteenth Century, Martin Luther, a German living in Wittenberg, Germany, and John Calvin, a Frenchman living in Geneva, Switzerland, had much to say about Peter's comments concerning suffering and glory. Recall that they lived in the time of what the Roman Catholic Church called the Holy Inquisition. Therefore, based on Peter's statements about the Spirit of Glory, Luther and Calvin maintained that the tribulations the Christian endures are means of glorifying God. How?

First, we glorify God. When we experience tribulation and affliction, we testify that the Spirit of God, the Spirit of Glory, is in us and sustains us to withstand and overcome for the glory of God. We glorify Him and His Spirit of Glory for sustaining and comforting us in the midst of tribulation. In the midst of our suffering, we glorify God for the work of the Spirit of Glory on our behalf. In other words, the glory all belongs to God and His Spirit.

Peter explains that each difficulty experienced, each reproach, every “fiery trial,” is an opportunity to glorify God. And this is made possible by none other than “the Spirit of Glory and of God [that] resteth upon you:...” 1 Peter 4:14. The Spirit makes our infirmities glorify God. “Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit Itself maketh intercession for us with groanings which cannot be uttered.” Romans 8:26. The Spirit of Glory strives with us, even with “groanings,” so we will glorify God even in our perplexities, acknowledging that everything takes place in accordance with His providence and sovereignty.

Second, we are glorified by the Spirit of God. When we endure trials and are reproached for our faith, we understand that the reproach is not only against us but also against the Spirit of God, the Spirit of Glory, in us. And He, the Spirit of Glory, allows the suffering to be a means of our preparation for glorification. That is, we retain the divine glory, because the Spirit of God, the Spirit of Glory, continues to dwell in us.

As believers, we understand that outward temporal circumstances cannot alter the inward eternal reality. Trials, afflictions, persecutions, and apparent defeats cannot take from us that divine glory. Calvin writes: “Peter shews, that it is no hindrance to the happiness of the godly, that they sustain reproach for the name of Christ, because they nevertheless retain a complete glory in the sight of God, while the Spirit, who has glory ever connected with Him dwells in them....”

“Ye can boldly despise the insolence of the ungodly, because the testimony respecting your glory, which God’s Spirit gives you, remains fixed within.”⁶

Martin Luther added that the final glorification will not occur until “the glory of Christ shall be revealed in the last day.”⁷ Paul clearly taught this as well by stating that the Christian’s development was the work of the Spirit of God, who transforms him, as if through different stages, from “glory to glory.” “But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” 2 Corinthians 3:18.

Third, we reveal the Spirit of God by leading others to glorify God. As others witness our faithfulness to God, our refusing to murmur, our rejoicing in tribulation and reproach, they are led to glorify God, because they personally witness the power of God, the works of the Spirit of God, and the Spirit of Glory in us.

What did Jesus say would happen when others observe the godly actions of His children? “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” Matthew 5:16.

Lastly, we need to reach the point of Christian development to which Paul attained. “Paul boasted that he had the marks of Christ, and he gloried in his bonds. Galatians 6:17.”⁸ Paul further stated that we are to glory in everything that allows our flesh and our friendship with the world to be crucified. “But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.” Galatians 6:14.

The Holy Spirit’s role in glorifying the Lord Jesus Christ

It is the role of the Spirit of Glory to glorify others. He glorifies the Father, and He glorifies the Son. He even glorifies God’s people. It is a common characteristic of the true Christian that



We are to glory in everything that allows our flesh and our friendship with the world to be crucified.

he glorifies others, not himself or herself. Sin glories in itself. But the Spirit of Glory exerts strong influence so we glorify God, His truth, and His people. Like the early Reformers, we are to give God all the glory—*Soli Deo Gloria*.

In commenting on Peter's words, John Wesley, the founder of Methodism, went so far as to state that the Lord Jesus was not only the Son of the Father but also the Son of the Holy Spirit: "He is here termed, the Spirit of Glory, conquering all reproach and shame, and the Spirit of God, whose Son Jesus Christ is."⁹

Do you recall the words of Isaiah that the Messiah, God's Son, would even become our son by taking on Himself our flesh, our nature, and our race? "For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6.

And it is that Son who sent the Spirit of Glory into our dimension to live in us, to rest in us, and to lead us to glorify the Son of God. The testimony of Jesus states: "The Holy Spirit exalts and glorifies the Saviour. It is His office to present Christ, the purity of His righteousness, and the great salvation that we have through Him. Jesus says, 'He shall receive of Mine, and shall show it unto you.' John 16:14. The Spirit of Truth is the only effectual Teacher of divine truth. How highly God must esteem the human race, since He gave His Son to die for it and appoints His Spirit to be man's Teacher and continual Guide."¹⁰

As Peter alludes, the greatest way we can glorify Christ is to exemplify self-denial and self-sacrifice and even endure suffering and humiliation, as Christ did. Christians may be "silent concerning their own finite selves" but will extol and glorify Christ abundantly.

"Christ declared that the Holy Spirit should not speak of Himself, but that 'He shall testify of Me.' The Holy Spirit was to glorify the Redeemer of the world, who came to demonstrate the love of the Father by a life of suffering and humiliation, and by a death of shame. The Holy Spirit glorifies Christ by manifesting in the members of the church the self-denial, the self-sacrifice, the devotion of those who truly

follow the great Exemplar. They shed a heavenly influence, and reveal in their characters the loveliness of Christ, working in harmony with the Holy Spirit. They can be silent concerning their own finite selves, but can extol the greatness of Christ, wakening an interest in others by the revealing of His marvelous love. They are able to show forth the praises of Him who hath called them out of darkness into His marvelous light."¹¹

As God's people have commemorated the 500th year of the Reformation, let us with Peter, Luther, and Calvin live for the glory of God. "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen." 1 Peter 4:11. **SW**

¹ *The Oxford English Reference Dictionary*, p. 1020.

² Bob Brier, "Alexander the Great." *The History of Ancient Egypt* (Chantilly, VA: The Great Courses, 1999), p. 124.

³ Jo Ann Davidson, "A Power or Person: The Nature of the Holy Spirit." *Journal of Adventist Theological Society*, 27(1), 2016, pp. 24-36.

⁴ *Ibid*.

⁵ *Ibid*.

⁶ John Calvin, *The First Epistle of Peter*, p. 135.

⁷ Martin Luther, *Commentary on Peter and Jude*, p. 196.

⁸ Calvin, *The First Epistle of Peter*, p. 136.

⁹ John Wesley, "Commentary on 2 Peter 4:14." *Explanatory Notes Upon the New Testament*, vol. II, n.d.

¹⁰ Ellen G. White, *Christian Education*, p. 59. See also Ellen G. White, *Steps to Christ*, p. 93.

¹¹ Ellen G. White, *Review and Herald*, January 27, 1891.

"Merely to hear or to read the word is not enough. He who desires to be profited by the Scriptures must meditate upon the truth that has been presented to him. By earnest attention and prayerful thought he must learn the meaning of the words of truth, and drink deep of the spirit of the holy oracles.

"God bids us fill the mind with great thoughts, pure thoughts. He desires us to meditate upon His love and mercy, to study His wonderful work in the great plan of redemption. Then clearer and still clearer will be our perception of truth, higher, holier, our desire for purity of heart and clearness of thought. The soul dwelling in the pure atmosphere of holy thought will be transformed by communion with God through the study of Scripture."
—*Christ's Object Lessons*, pp. 59, 60.





"Fear God and Give Glory to Him"

"Thanks be unto God," he [the apostle Paul] exclaimed, "which always causeth us to triumph in Christ, and maketh manifest the savor of His knowledge by us in every place. For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish." 2 Corinthians 2:14. It was the custom of the day for a general victorious in warfare to bring with him on his return a train of captives. On such occasions incense bearers were appointed, and as the army marched triumphantly home, the fragrant odor was to the captives appointed to die, a savor of death, showing that they were nearing the time of their execution; but to those of the prisoners who had found favor with their captors, and whose lives were to be spared, it was a savor of life, in that it showed them that their freedom was near.

Paul was now full of faith and hope. He felt that Satan was not to triumph over the work of God in Corinth, and in words of praise he poured forth the gratitude of his heart. He and his fellow laborers would celebrate their victory over the enemies of Christ and the truth, by going forth with new zeal to extend the knowledge of the Saviour. Like incense the fragrance of the gospel was to be diffused throughout the world. To those who should accept Christ, the message would be a savor of life unto life; but to those who should persist in unbelief, a savor of death unto death.

Realizing the overwhelming magnitude of the work, Paul exclaimed, "Who is sufficient for these things?" Who is able to preach Christ in such a way that His enemies shall have no just cause to despise the messenger or the message that he bears? Paul desired to impress upon

By Ellen G. White

Who is able to preach Christ in such a way that His enemies shall have no just cause to despise the messenger or the message that he bears?

The Corinthian believers, who had been led from the worship of idols to the faith of the gospel, were themselves all the recommendation that Paul needed.

believers the solemn responsibility of the gospel ministry. Faithfulness in preaching the word, united with a pure, consistent life, can alone make the efforts of ministers acceptable to God and profitable to souls. Ministers of our day, burdened with a sense of the greatness of the work, may well exclaim with the apostle, "Who is sufficient for these things?" 2 Corinthians 2:16.

There were those who had charged Paul with self-commendation in writing his former letter. The apostle now referred to this by asking the members of the church if they thus judged his motives. "Do we begin again to commend ourselves?" he inquired; "or need we, as some others, epistles of commendation to you, or letters of commendation from you?" Believers moving to a new place often carried with them letters of commendation from the church with which they had formerly been united; but the leading workers, the founders of these churches, had no need of such commendation. The Corinthian believers, who had been led from the worship of idols to the faith of the gospel, were themselves all the recommendation that Paul needed. Their reception of the truth, and the reformation wrought in their lives, bore eloquent testimony to the faithfulness of his labors and to his authority to counsel, reprove, and exhort as a minister of Christ.

Paul regarded the Corinthian brethren as his testimonial. "Ye are our epistle," he said, "written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." 2 Corinthians 3:3....

A true minister does the work of the Master. He feels the importance of his work, realizing that he sustains to the church and to the world a relation similar to that which Christ sustained. He works untiringly to lead sinners to a nobler, higher life, that they may obtain the reward of the overcomer. His lips are touched with a live coal from the altar, and he uplifts Jesus as the sinner's only hope. Those who hear him know that he has drawn near to God in fervent, effectual prayer. The Holy Spirit has rested upon him, his soul has felt the vital, heavenly fire,

and he is able to compare spiritual things with spiritual. Power is given him to tear down the strongholds of Satan. Hearts are broken by his presentation of the love of God, and many are led to inquire, "What must I do to be saved?"

"Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Thus the apostle magnified the grace and mercy of God, shown in the sacred trust committed to him as a minister of Christ. By God's abundant mercy he and his brethren had been sustained in difficulty, affliction, and danger. They had not modeled their faith and teaching to suit the desires of their hearers, nor kept back truths essential to salvation in order to make their teaching more attractive. They had presented the truth with simplicity and clearness, praying for the conviction and conversion of souls. And they had endeavored to bring their conduct into harmony with their teaching, that the truth presented might commend itself to every man's conscience.

"We have this treasure," the apostle continued, "in earthen vessels, that the excellency of the power may be of God, and not of us." 2 Corinthians 4:7. God could have proclaimed His truth through sinless angels, but this is not His plan. He chooses human beings, men compassed with infirmity, as instruments in the working out of His designs. The priceless treasure is placed in earthen vessels. Through men His blessings are to be conveyed to the world. Through them His glory is to shine forth into



the darkness of sin. In loving ministry they are to meet the sinful and the needy, and lead them to the cross. And in all their work they are to ascribe glory, honor, and praise to Him who is above all and over all.

Referring to his own experience, Paul showed that in choosing the service of Christ he had not been prompted by selfish motives, for his pathway had been beset by trial and temptation. "We are troubled on every side," he wrote, "yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." 2 Corinthians 4:8-10.

Paul reminded his brethren that as Christ's messengers he and his fellow laborers were continually in peril. The hardships they endured were wearing away their strength. "We which live," he wrote, "are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you." 2 Corinthians 4:11, 12. Suffering physically through privation and toil, these ministers of Christ were conforming to His death. But that which was working death in them was bringing spiritual life and health to the Corinthians, who by a belief in the truth were being made partakers of life eternal. In view of this, the followers of Jesus were to be careful not to increase, by neglect and disaffection, the burdens and trials of the laborers.

"We having the same spirit of faith," Paul continued, "according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak." 2 Corinthians 4:13, 14. Fully convinced of the reality of the truth entrusted to him, nothing could induce Paul to handle the word of God deceitfully or to conceal the convictions of his soul. He would not purchase wealth, honor, or pleasure by conformity to the opinions of the world. Though in constant danger of martyrdom for the faith that he had preached to the Corinthians, he was not intimidated, for he knew that He who had died and risen again would raise him from the grave and present him to the Father.

"All things are for your sakes," he said, "that the abundant grace might through the thanksgiving of many redound to the glory of God." 2 Corinthians 4:14, 15. Not for self-aggrandizement did the apostles preach the gospel. It was the hope of saving souls that led them to devote their lives to this work. And it was this hope that kept them from ceasing their efforts because of threatened danger or actual suffering.

"For which cause," Paul declared, "we faint not; but though our outward man perish, yet the inward man is renewed day by day." Paul felt the power of the enemy; but though his physical strength was declining, yet faithfully and unflinchingly he declared the gospel of Christ. Clad in the whole armor of God, this hero of the cross pressed forward in the conflict. His voice of cheer proclaimed him triumphant in the combat. Fixing his gaze on the reward of the faithful, he exclaimed in tones of victory, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." 2 Corinthians 4:16-18.

Very earnest and touching is the apostle's appeal that his Corinthian brethren consider anew the matchless love of their Redeemer. "Ye know the grace of our Lord Jesus Christ," he wrote, "that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." You know the height from which He stooped, the depth of humiliation to which He descended. Having once entered upon the path of self-denial and sacrifice, He turned not aside until He had given His life. There was no rest for Him between the throne and the cross.

Point after point Paul lingered over, in order that those who should read his epistle might fully comprehend the wonderful condescension of the Saviour in their behalf. Presenting Christ as He was when equal with God and with Him receiving the homage of the angels, the apostle traced His course until He had reached the lowest depths of humiliation. Paul was convinced that if they could be brought to comprehend the amazing sacrifice made by

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the Majesty of heaven, all selfishness would be banished from their lives. He showed how the Son of God had laid aside His glory, voluntarily subjecting Himself to the conditions of human nature, and then had humbled Himself as a servant, becoming obedient unto death, “even the death of the cross” (Philippians 2:8), that He might lift fallen man from degradation to hope and joy and heaven.

When we study the divine character in the light of the cross we see mercy, tenderness, and forgiveness blended with equity and justice. We see in the midst of the throne One bearing in hands and feet and side the marks of the suffering endured to reconcile man to God. We see a Father, infinite, dwelling in light unapproachable, yet receiving us to Himself through the merits of His Son. The cloud of vengeance that threatened only misery and despair, in the light reflected from the cross reveals the writing of God: Live, sinner, live! ye penitent, believing souls, live! I have paid a ransom.

In the contemplation of Christ we linger on the shore of a love that is measureless. We endeavor to tell of this love, and language fails us. We consider His life on earth, His sacrifice for us, His work in heaven as our advocate, and the mansions He is preparing for those who love Him, and we can only exclaim, O the height and depth of the love of Christ! “Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.” “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” 1 John 4:10; 3:1.

In every true disciple this love, like sacred fire, burns on the altar of the heart. It was on the earth that the love of God was revealed through Christ. It is on the earth that His children are to reflect this love through blameless lives. Thus sinners will be led to the cross to behold the Lamb of God. —*The Acts of the Apostles*, pp. 325-333. **SW**



The Most Powerful Motive

“**W**e are all living on probation. Those who have passed into their graves have been tested and tried, to see if they would realize their responsibility to serve God. A desire to glorify God should be to us the most powerful of all motives. It should lead us to make every exertion to improve the privileges and opportunities provided for us, to use wisely the Lord’s goods. It should lead us to keep brain, bone, and muscle in the most healthful condition, that our physical strength and mental clearness may help us to be faithful stewards. Selfish interest must ever be held subordinate; for if given room to act, it contracts the intellect, hardens the heart, and weakens moral power....

“In every place let those around you see that you give God the glory. Let man be put in the shade; let God appear as the only hope of the human race. Every man must rivet his character-building to the eternal Rock, Christ Jesus; then it will stand amid storm and tempest.”
—*Lift Him Up*, p. 366.



To God Be the Glory!

Ever since our first parents gave ear to the proposals of Lucifer, the children of Adam have coveted and sought glory for themselves. To be like God, to have God's glory, was the compelling idea that triggered men's ambitions for glory.

"For the ancient Greeks, glory was gained through great deeds witnessed and reported by others. Glory, or *kleos* (ultimate, immortal glory), was found, by most, on the battlefield. To truly attain glory, one had to not only face death, but do so willingly. To chase after death and die in battle would win the hero the most glory. This search, this running towards your violent death, is of the utmost importance in truly reaching *kleos*; without the purposeful search, glory cannot be won.... Homer reflects these ideas of glory in the *Iliad*." –Krista Langlois, *Quotes about Glory in the Iliad* (<http://study.com/academy/lesson/quotes-about-glory-in-the-iliad.html>).

To die pursuing glory was a sufficient reward for those who were trying to immortalize their names. "Give me glory!" was the shout of victory over the enemies of the ancient Greeks.

Today, when only a few countries in the world still maintain the lineage of kings invested with royal honor, glory is equated with fame, such as that of movie stars, sports figures, renowned politicians, and famous scientists. The fact is that ambition for fame or glory is more prevalent today than ever before.

Renouncing one's glory, accepting humiliation, and giving glory to others is not an

acceptable option for most people. However, when at the end that submission will convey more glory to the person, a temporary humiliation might be accepted for the sake of greater glory. The end may be thought to justify the means. That is what happened to King Henry IV of Germany in A.D. 1077. Pope Gregory VII had excommunicated him from the church and authorized the subjects of the kingdom to disobey the king. The collapse of his reign was imminent. King Henry understood that he had no choice but to humble himself and regain the pope's favor. On January 25, 1077, with just a few people accompanying him and in severe winter weather, King Henry arrived at the door of the papal castle in Canossa, Italy. For three days, he had to wait outside, fasting, and with poor protection from the elements, until the pope ordered the door to be opened to him. Although this was one of the greatest humiliations ever inflicted on a king, he was willing to pay that price to recover his kingly glory.

In the human perspective, glory and honor are related to distinction and superiority; the greatness of a man rests on his authority and power over others. From that perspective, humility and meekness are the opposite of glory.

God's glory

"And he said, I beseech Thee, show me Thy glory." Exodus 33:18. The bold request of Moses revealed a burning desire to see the majesty

By Neptali Acevedo

In the human perspective, glory and honor are related to distinction and superiority; the greatness of a man rests on his authority and power over others.

and magnificent Person of God. Moses wanted to have a close look at the physical Person of God and to be more familiar with Him. Moses' request did not offend the Lord, for it came from a heart desiring to be closer to Him.

However, instead of showing His magnificent and imposing grandeur or the overwhelming brightness of His face, God presented something very different to Moses. God granted His humble servant's request by revealing His glory to Moses from His own perspective, not in accordance with human thinking. "And He said, I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee: and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy."

"And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." Exodus 33:19; 34:5-7.

It is amazing how the Lord gave Moses such a close view of Himself! But what is even more awesome is the revelation He gave of His real nature. The Lord revealed to Moses what He wants everyone to know about Him—His real character. God's glory was presented to Moses, but in terms that differ drastically from human standards.

"Merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin,..." God reveals Himself as He really is. These are the characteristics that distinguish the true God from false gods, and more so from men. This is God's glory. What a contrast to human glory! The world considers mercy, patience, humility, compassion, and other noble attributes of character as weakness. This distortion is so because the human concept of glory differs totally from that of God. That is

why people were astonished when they heard Jesus' teachings. His message was not what they expected; his doctrine was completely different from that of the Pharisees; it was something the Messiah they anticipated would never possess.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Matthew 5:3-12.

Jesus made it clear that true greatness—true glory—consists of reveling in God's attributes of character. His glory is not from a battlefield where a powerful enemy is destroyed. It is not the glory of winning a medal in the Olympic games. It is not the glory of receiving the Nobel Prize for an outstanding achievement in science or some other field. In God's eyes, it is not the glory of being elected president of an important nation that constitutes true glory or greatness. It does not matter how insignificant one may appear in the eyes of men, or that one holds an insignificant position in the world. If God's character is revealed in the daily life, that person has the glory of God—an immortal glory known and prized in the heavenly universe.

The last message of mercy

God's glory will be manifested in His children. The Sovereign of the universe made His character known to Moses so he could testify before Israel what he had seen and heard of God. In the last days—today—modern Israel is to proclaim a message, not merely a theory of the truth but a

The Lord revealed to Moses what He wants everyone to know about Him—His real character.

living testimony of God in us. "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." Colossians 1:27.

As believers, we are to die to the ambition for this world's glory. What the world considers glory is self-exaltation, and that is what the enemy wanted when he seduced Adam and Eve. Human glory is a denial of God. Even as people of faith, it may be that we are looking for the glory of a position in the organization, authority in the church, or some condition that lifts us above others. The last message to the world, the message that is going to convince the world of truth, is not a powerful argument supporting the truth but a glorious revelation of Jesus Christ living and working in His people.

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians 2:20.

"In the lives of God's people the truths of His word are to reveal their glory and excellence. Through His people Christ is to manifest His character and the principles of His kingdom....

"By implanting in their hearts the principles of His word, the Holy Spirit develops in men the attributes of God. The light of His glory—His character—is to shine forth in His followers. Thus they are to glorify God, to lighten the path to the Bridegroom's home, to the city of God, to the marriage supper of the Lamb....

"It is the darkness of misapprehension of God that is enshrouding the world. Men are losing their knowledge of His character. It has been misunderstood and misinterpreted. At this time a message from God is to be proclaimed, a message illuminating in its influence and saving in its power. His character is to be made known. Into the darkness of the world is to be shed the light of His glory, the light of His goodness, mercy, and truth.

"The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the

grace of God has done for them." —*Christ's Object Lessons*, pp. 296, 414-416.

To God be the glory

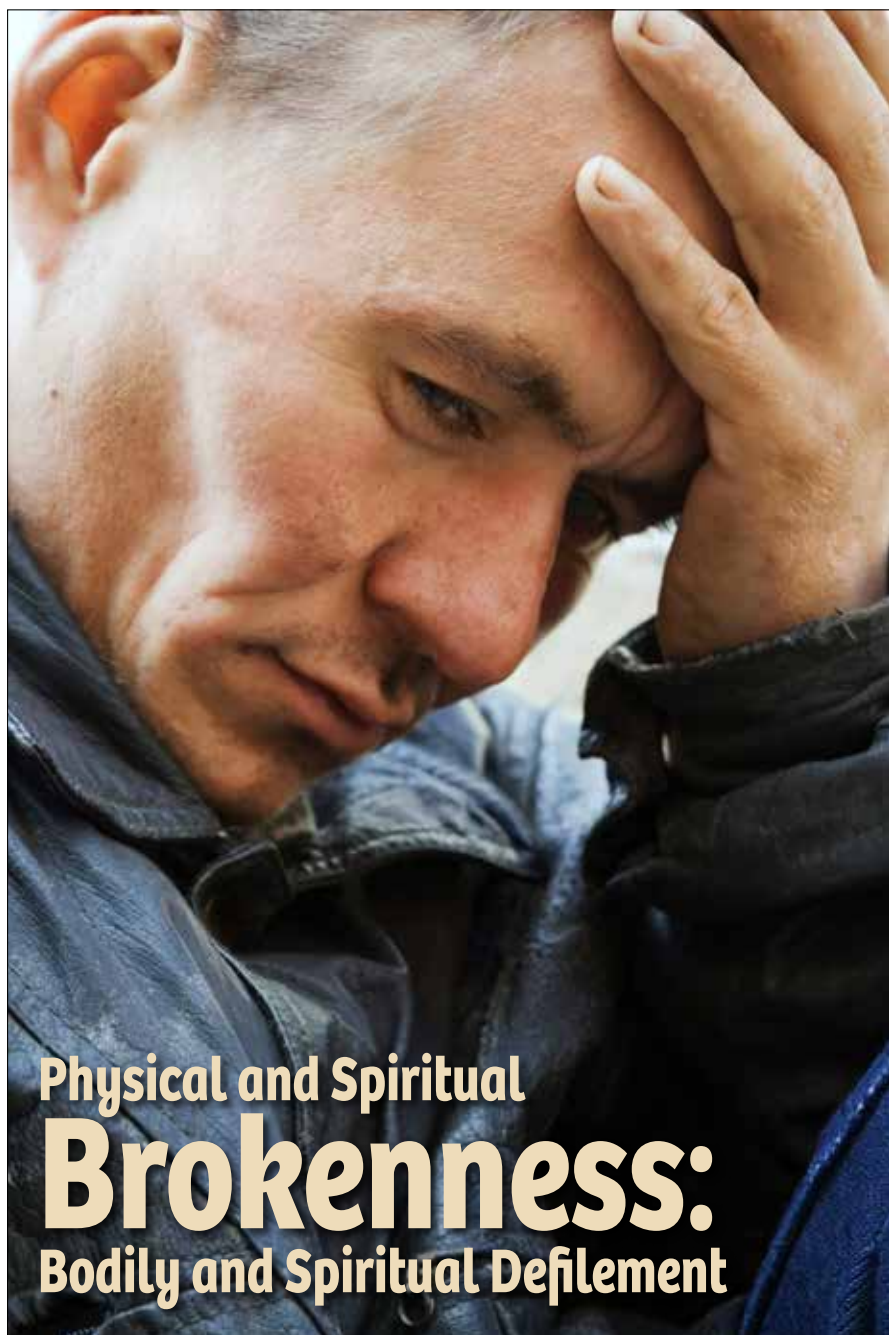
"Be Thou exalted, O God, above the heavens; let Thy glory be above all the earth." Psalm 57:5. What distinguishes the true followers of Jesus from the multitudes of professed believers is, in the first place, that His people do not look for acknowledgment when they do His work. They are not concerned about their names being mentioned or upheld for their achievements in the church. They just want to honor God because they love Him, and that is what really matters to them. Second, even though their lives are a paragon of loyalty and obedience to God's law, they will never attribute anything to their own personal merit. In reality, they are so hidden in Christ that they do not even think about such things. They are fully aware that everything that they are, everything that they have, and everything that they do is the work of the Holy Spirit in them.

Just as the creatures spoken of in Revelation and the 24 elders attribute all glory to God, the children of the Most High will also give all honor and glory to Him. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." Revelation 5:13.

We live because God has given us life. We are still living on this planet because Jesus sacrificed Himself to pay the penalty for our rebellion and the price of our redemption. We believe because the Holy Spirit puts faith in our hearts. We are justified because the Holy Spirit leads us to repent and accept Christ as our personal Saviour. We are sanctified, "For it is God which worketh in you both to will and to do of His good pleasure." Philippians 2:13.

Praise be the name of the Lord, for, even though we are unworthy, He had compassion on us and gave us His glorious salvation. "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen." 1 Timothy 1:17. **SW**

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Physical and Spiritual Brokenness: Bodily and Spiritual Defilement

By Angella Russell

Broken bodies, broken lives

When we take any course that expends our vitality, decreases our strength, or beclouds the intellect we sin against God.

“We are not our own. We have been purchased with a dear price, even the sufferings and death of the Son of God. If we could understand this, and fully realize it, we would feel a great responsibility resting upon us to keep ourselves in the very best condition of health, that we might render to God perfect service. But when we take any course that expends our vitality, decreases our strength, or beclouds the intellect we sin against God. In pursuing this course we are not glorifying Him in our bodies

*“For ye are bought
with a price:
therefore glorify
God in your body,
and in your spirit,
which are God’s.”*

1 Corinthians 6:20.

and spirits which are His, but are committing a great wrong in His sight.” —*Testimonies for the Church*, vol. 2, p. 354.

Not many people have been privileged to care for the sick or to observe the gradual spiritual and physical brokenness that occurs along the continuum of life. Perhaps you have never been involved in mending the broken bodies and spirits of suffering people. However, I can attest that virtually everyone has experienced—or will experience—the effects of sickness and death on families, friends, or loved ones and the spiritual brokenness they go through.

As a health care provider, I have been privileged to care for some of these broken people, and many times I have silently asked the question, *Why?* Then the answer would come very spontaneously, "These bodies and minds have been broken by the enemy." The prompt responses to these unspoken words always renew my resolve and determination to continue praying for these patients. Knowing that I may never see the results of these prayers in this life was never a deterrent to prayer. The renewed hope, even to the dying, has always been a blessing and reassurance to both the patients and their families.

Luke 13:10-13 recounts the story of a woman whose body was broken by the enemy. "And He was teaching in one of the synagogues on the sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift herself. And when Jesus saw her, He called her to Him, and said unto her, Woman, thou art loosed from thine infirmity. And He laid His hands on her: and immediately she was made straight, and glorified God."

Spiritual and/or physical brokenness does not necessarily equate to sins in one's life but is an open manifestation of the enemy's hatred for God's creatures and His creation. Paul sheds some light on the physical brokenness of nature itself when he declares in Romans 8:22: "For we know that the whole creation groaneth and travaileth in pain together until now."

In the book of Job, Satan is shown confronting God and accusing Him that His servant Job's loyalty to Him was because of His careful safekeeping of Job and his family. "Hast not Thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land." To prove Job's loyalty, even under the most trying circumstances, God permits Satan to assail Job. "And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan goes forth from the presence of the Lord." After destroying all of Job's possessions and his children, what does Satan do when God allows him to touch Job's

physical health? "So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown." Job 1:10, 12; 2:7.

There are times when individuals suffer because of their choices to delve into things such as self-mutilation, witchcraft, the occult, astrology, palm and tea-leaf reading, bodily markings, lies, hatred, sexual immorality, and other sinful habits that the Scriptures warn against. In these instances, individuals open themselves to satanic attacks, with the resulting pain and suffering, in addition to spiritual and physical defilement, which, if not repented of, will lead to eternal damnation.

Sister White admonishes her readers: "All should be very careful to preserve the body in the best condition of health that they may render to God perfect service and do their duty in the family and society." —*Christian Temperance and Bible Hygiene*, p. 53.

Paul goes on to say in 1 Corinthians 10:31: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." "The apostle's words of warning to the Corinthian church are applicable to all time and are especially adapted to our day. By idolatry he meant not only the worship of idols, but self-serving, love of ease, the gratification of appetite and passion. A mere profession of faith in Christ, a boastful knowledge of the truth, does not make a man a Christian. A religion that seeks only to gratify the eye, the ear, and the taste, or that sanctions self-indulgence, is not the religion of Christ." —*The Acts of the Apostles*, p. 317.

Crafting one's own god and the results

Broken minds, spirits, and bodies of individuals are the results of sin, its defilement, and the "god of this world," who promises freedom—freedom to choose, freedom to be controlled by one's own impulses or desires, freedom to be governed by the god of one's own choosing, freedom from God's law. But Jesus is the only One who offers true freedom from both physical and spiritual defilement.

In the book of Revelation, John clearly describes the predominant character of this

By idolatry he meant not only the worship of idols, but self-serving, love of ease, the gratification of appetite and passion.

In choosing a god of his own creating, a person invariably chooses a liar and a thief to govern his life.

world's "god." "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Revelation 12:12, last part. Satan is a god of anger and wrath; his mission is to steal, kill, and destroy. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8. Again, John 10:10 says: "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly."

In choosing a god of his own creating, a person invariably chooses a liar and a thief to govern his life. Jesus lays bare the character of the devil. Jesus knows, because they both resided in paradise at one time. Furthermore, Jesus created Satan—not the devil, of course, but Lucifer, that commanding angel of light who later became the devil. "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John 8:44.

Physical/spiritual defilement

The Scriptures leave us with hope, as shown in Revelation 12:10, first part: "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ." The result of choosing the freedom offered by Satan comes with a great price—broken bodies and minds, broken homes, broken attitudes, broken desires, broken ambitions, broken spirits, broken lives, and a broken law. Jesus is the only one who can give freedom. The prophet Isaiah writes in chapter 61:1: "The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

A large number of the patients I cared for when I worked as an R.N. were prisoners—indi-

viduals who had at some time or another broken the hearts, lives, bodies, and spirits of innocent people. These prisoners, like many people today, had no purpose in life and resorted to crimes of the most heinous nature.

When I cared for these patients, one of the questions I often posed to them was: "If you could change the course of your life today, what would you change?"

Their responses were always the same: "The one thing I would change, is the tattoo marks on my body."

"Shocking," one would say, "coming from inmates." However, can one deliberately go against God's words and not be affected? Leviticus 19:28 says: "Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon: you for I am the Lord."

"The physical life is to be carefully preserved and developed that through humanity the divine nature may be revealed in its fullness. The relation of the physical organism to the spiritual life is one of the most important branches of education." —*Christ's Object Lessons*, p. 348.

Many of these inmates had markings on their bodies that represented dead or living loved ones, flowers, nakedness, body parts, musical symbols, and so on. Sometimes the markings were simple depictions of the things the individual cared for most in life, yet these markings were what brought the deepest regrets in their lives. This is something I have tried to fathom for many years. *Why would tattoo marks be more repugnant than some of the crimes they committed?* God has not chosen to explain in the Scriptures why He forbids this practice, and He does not have to answer our speculations. He is God, and what He expects from His creatures, under these conditions, is explicit obedience without question. "But it's just a flower, it is hidden, no one can see it, it is my 'DNR' [Do Not Resuscitate] marking. What could be so dangerous about a simple mark that means so much to me?" The simple answer is, God forbids it.

Spiritual cleanliness/living by the Spirit

Physical markings on the body go directly against God's words, but what is even more

damaging are the self-inflicted spiritual marks. Jesus expounds on spiritual cleanliness in Matthew 15:10-14: "And He called the multitude, and said unto them, Hear, and understand: Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. Then came His disciples, and said unto Him, Knowest thou that the Pharisees were offended, after they heard this saying? But He answered and said, Every plant, which My heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

In Romans 8:13, the apostle Paul declares: "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." The apostle further reinforces this with his statement in Galatians 5:19-21: "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." A very pointed statement!

In his confirmation of the result of spiritual defilement, Paul gives a warning to all and exhorts the Galatians to change from these evil practices. Many of the inmates I cared for heeded the warning and came to a knowledge of Christ while they were in prison. They came to understand the meaning of true freedom—what it means to accept the true, liberating freedom that comes from Christ alone. They gained that heavenly freedom in which they learned to respect their bodies as God's temple and were led to regret having defaced their bodies spiritually and physically. They came to see their bodies and those of people they hurt as lent by God.

With this newfound knowledge of God, comes self-forgiveness and deep remorse for crimes committed against humanity. Many understood that they may never get the opportunity to express sorrow to those whom they had

profoundly hurt, but they willingly accepted the forgiveness that Jesus offers. In some cases, they were unable to undo the damage or violations done both to their own spirits and bodies or to those of the individuals they hurt. However, some of them expressed a newfound freedom and forgiveness, even though they were still behind bars. By contrast, the free individuals—those who were not behind bars—who themselves or whose family members were violated and refused to forgive, became prisoners. They were free physically but were imprisoned by chains of anger, wrath, rage, animosity, revenge, and hatred.

My body/God's temple

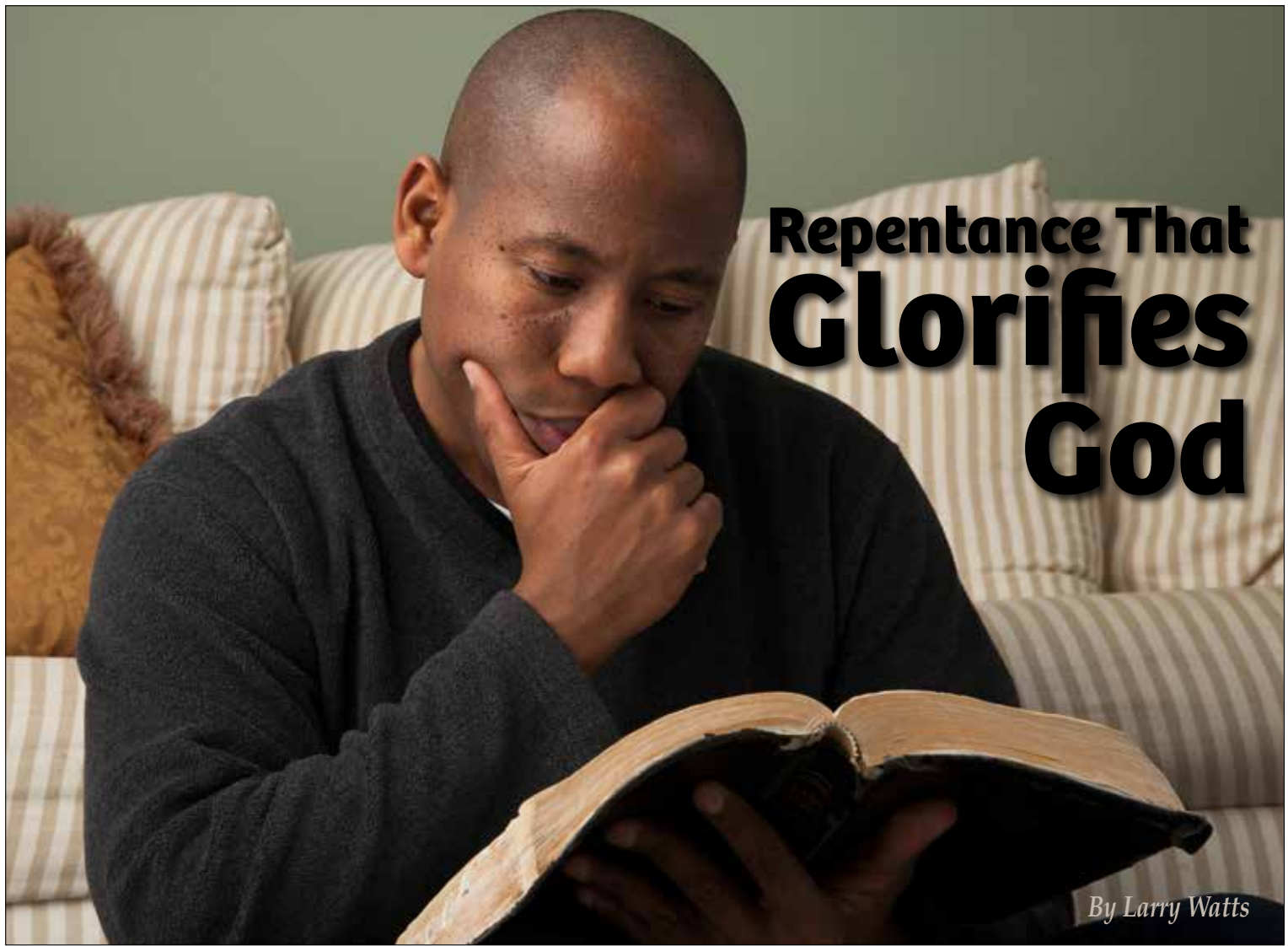
As previously stated, the enemy promises freedom—freedom to do whatever one chooses to do (e.g., defile one's body, because it is "mine"). People say, "I can smoke, drink, use drugs, engage in sexual immorality, steal, gossip, or do anything else. As long as I am not hurting anyone, I am free to do whatever I choose." But how does God view this attitude? Our bodies do not belong to us, and we have been bought with a price. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Corinthians 6:19, 20.

Responsibility to our fellowmen

"Many have fainted and become discouraged in the great struggle of life, whom one word of kindly cheer and courage would have strengthened to overcome. Never, never become heartless, cold, unsympathetic, and censorious. Never lose an opportunity to say a word to encourage and inspire hope. We cannot tell how far-reaching may be our tender words of kindness, our Christlike efforts to lighten some burden. The erring can be restored in no other way than in the spirit of meekness, gentleness, and tender love." —*Testimonies for the Church*, vol. 5, pp. 612, 613. **SW**

"Never, never become heartless, cold, unsympathetic, and censorious. Never lose an opportunity to say a word to encourage and inspire hope."





Repentance That Glorifies God

By Larry Watts

“And when those beasts give glory and honour and thanks to Him that sat on the throne, who liveth for ever and ever, The four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things, and for Thy pleasure they are and were created.” Revelation 4:9-11.

The book of Revelation contains three calls to give God glory. The first one is by example, as shown in the above text. In Ezekiel the “beasts,” or living creatures, are called cherubim.

The second is a direct command connected with the everlasting gospel and judgment: “And I saw another angel fly in the midst of heaven, having the everlasting gospel..., Saying with a loud voice, Fear God, and give glory to Him: for the hour of His judgment is come:...” Revelation 14:6, 7.

The third occurrence shows a connection between giving God glory and repentance: “And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give Him glory.” Revelation 16:8, 9.

That God has at His disposal all the angels of heaven is reason enough to give Him glory. But that He has given mankind life and redemption as well is more than double the reason to do so! Besides those reasons is the ministry of heavenly angels for us. They not only watch over those who are heirs of salvation (Hebrews 1:14), but they are also ministers of God's wrath that will be poured out on those who "neglect so great salvation." Hebrews 2:3.

And more, "the heavens declare the glory of God...." Psalm 19:1. Beyond all of the above reasons, the crowning work of creation—man, who was "fearfully and wonderfully made" (Psalm 139:14)—should be foremost in swelling the tide of praise and joining the heavenly host in giving glory to God. Above all that God created, the human being made in His image is capable of self-awareness, reason, creativity, and free will and therefore can search out the ways and laws of God as none of His other creations can. Without man, what would the inanimate universe be? It would be like a painted flower on a wall in a world where there are no eyes to appreciate it and no voices to ask, Who painted this?

The angels

What about the angels and the 24 elders in heaven who always give glory to God? In what way are they different from man? Their minds and work involve judgment and recording the deeds of men and God. Through His angel servants, God has at His disposal the means to bless and to curse and even to pour forth the vials of His wrath. But to man alone He has given the gospel, which "is the key that unlocks ... the significance of the Jewish economy.... Through a knowledge of the plan of redemption, its truths are opened to the understanding ... [and] revealed to the people who with contrite hearts are searching the word of God, and praying for greater lengths and breadths and depths and heights of the knowledge which He alone can give." —*Christ's Object Lessons*, p. 133.

"God's wonderful purpose of grace, the mystery of redeeming love, is the theme into which 'angels desire to look,' and it will be [our] study throughout endless ages." —*The Desire of Ages*,

p. 19. And even now this study is our privilege and responsibility!

To man

Therefore, while man has the God-given opportunity to accept or reject the everlasting gospel, the angels are commissioned to record the acts and decisions each person makes in relation to that message. No one is beyond the judgments of God, but first He will do everything possible to reach and communicate with every person. Sometimes disasters are a message for us to listen up and be warned, and these are intended as blessings. The "acts of nature" are calling men to repentance! However, the judgments of God by themselves do not produce true repentance, as the Scriptures testify. Not all sorrow "worketh repentance to salvation not to be repented of." 2 Corinthians 7:10. The apostle John wrote that, when the final wrath of God will be poured out, those upon it falls "repented not to give Him glory." Revelation 16:9. So, while some refuse to repent, others do repent. But it is clear that not all repentance gives God glory.

Outward repentance

Scripture and nature show that there are two types of consequences—one natural and one judicial. The natural consequence of any action is the same as the law of cause and effect: plant corn, and you will get corn. But there are benefits as well, for you will get something to eat. These are natural consequences. But judicial consequences extend beyond natural consequences. Judicial consequences have to do with the moral rewards of an action and involve God's promise to reward with eternal joy those who do well and with eternal loss those who do evil.

When we understand that there are two kinds of consequences for our actions, we can understand why some repentance is not effective. Those who are only looking at the outward loss, or natural consequence of their actions, will exhibit only outward repentance. They dislike the results of their doings and blame God for not changing the natural result of what they themselves have done. Here are a few examples:

They dislike the results of their doings and blame God for not changing the natural result of what they themselves have done.



1. A carnal repentance caused by fear of punishment: Cain.
2. A lamenting repentance caused by his forfeiting the birthright: Esau. Hebrews 12:17.
3. A transient repentance that passes when the judgment is over: Pharaoh.
4. A superficial repentance that retains the sin: Herod.
5. A despairing repentance that ends in death: Judas.

There is nothing about any of these examples of repentance that gives glory to God.

Repentance that glorifies God

In true repentance, a person will first acknowledge that God knows all things and that there is great wisdom and blessing in His warnings. Such a person sees the fact and folly of his sin—his wrong choices. True repentance is willing to recognize and admit the righteousness of the divine law and the terrible evil of sin. When one confesses the justice of the Lord’s warnings and bows before His throne in reverent submission, the person accepts that death is the sinner’s rightful wages. Taking the next step, he accepts God’s proffered grace through the Lord Jesus, seeing clearly that life comes only from Him. All glory is His, for He has the desire and the power to fulfill His promise to save all who repent by free choice in love, not just because of justice.

Accepting that all things—even His punishment—exist because of God’s sovereign mercy, makes glory redound to Him. The fruit of such repentance is a seeking after sanctification and a life of holy gratitude that desires to live in accordance with the divine law and favor. Where there is godly sorrow, sin is forsaken, not excused.

At this point we can again look more closely at 1 John 1:9: “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” This is often seen as an absolute promise, and many claim it as the means of pardon. But is this correct thinking? “We hear so many things preached in regard to the conversion of the soul that are not the truth. Men are educated to think that if a man repents he shall be pardoned, supposing that repentance

is the way, the door, into heaven; that there is a certain assured value in repentance to buy for him forgiveness.... Where is the merit in the man to earn his salvation, or to place before God something that is valuable and excellent?...

“There is no salvation without repentance. No impenitent sinner can believe with his heart unto righteousness. Repentance is described by Paul as a godly sorrow for sin that ‘worketh repentance to salvation not to be repented of.’ 2 Corinthians 7:10. This repentance has in it nothing of the nature of merit, but it prepares the heart for the acceptance of Christ as the only Saviour, the only hope of the lost sinner.” —*Faith and Works*, pp. 25, 99.

So, repentance is not a thing of merit or some righteous act by which one buys forgiveness. True repentance is the opening of the heart to Jesus, who is the Way, the Door, to eternal life. And when He touches and reaches the mind and heart, He cleanses the soul temple and brings order and power into the life. That is why the word for forgiveness in 1 John 1:9 is not *charizomai* (as in Colossians 3:13), which means “to grant as a favor,” but *aphiemi*, which means “to send forth” or “to put away.” In fact, this is the word used for “divorce”—to put away or divorce one’s wife or husband. True confession with true repentance is not a magic wand for obtaining a legal pardon; rather, it is a complete change of mind, causing the person to be deeply sorry (contrite) and want with all his heart to put away sin through the grace of God.

The path of the unjust

“The path of the just is as the shining light, that shineth more and more unto the perfect day.” Proverbs 4:18. The path of the unjust, however, leads in the opposite direction—to impenetrable darkness. That is what is meant by “they repented not to give Him glory.” Revelation 16:9. People under that fourth plague will go from bad to worse, from impenitence to blasphemy. That is what happens to all who refuse the truth in Jesus. Ephesians 4:21.

“Where no law is, there is no transgression.” Romans 4:15. When one meets Jesus face to face, he grasps what God means about sin and

Where there is
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true righteousness. If one sees Jesus and then deliberately walks away from Him, willful guilt is the result. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Hebrews 10:26.

It has been said that there is one thing harder than learning from one's mistakes—not learning from them! This process has been termed "the school of hard knocks." School is supposed to help with that—teach children how to do things right the first time and not grow up crooked and have to unlearn bad habits. It is truly easier to learn to do things the right way the first time—to practice right thinking and right doing from the start. That is what God's word does for us. His revelation of the right way also shows many examples of people who went the wrong way; the idea is to learn from the mistakes of others. Sadly, not everyone is wise enough or humble enough to practice this holy ideal.

It is a fact: If one does not go from grace to grace, he will go from sin to greater sin. But in the end, the gospel will fill the earth, and there will be no excuse for anyone who refuses it.

The notes of Charles Spurgeon on Revelation 16:9 show what happens when the human mind sets itself against God's call to repentance. "Their sin becomes more a sin of knowledge. Their sin becomes more a sin of defiance. Their

sin becomes a sin of falsehood before God." Vows are broken, resolutions are forgotten; "all this is lying unto the Holy Ghost. Their sin becomes a sin of hate towards God. They even sacrifice themselves to spite their God. Their sin becomes more and more deliberate, costly, and stubborn. Their sin is thus proven to be ingrained in their nature."

God's divine judgments are often the means of His grace to "arouse, impress, subdue, humble, and lead to repentance. They may not be regarded as of themselves beneficial. Satan is not bettered by his misery." "Many wicked men are the worse for their poverty. Many sick are not really penitent, but are hypocritical. When we are not under judgment and terror, we should repent" because of God's long-suffering and goodness, because we are not now distracted by pain, because now we can think of the sin apart from the judgment, and are more likely to be honest in repentance, "because we shall find it sweeter and nobler to be drawn than to be like 'dumb driven cattle.'" —*Spurgeon's Sermon Notes*, p. 328.

Let it be our aim "to give Him glory" by true repentance. Let us begin with this objective, continue in it by faith, rise nearer to it in hope, and abide in it by zeal and love, always giving God the glory in all things. **SW**

Let it be our aim "to give Him glory" by true repentance.



The Standard

"During the meetings at Orebro I was urged by the Spirit of the Lord to present His law as the great standard of righteousness and to warn our people against the modern, counterfeit sanctification which has its origin in will-worship rather than in submission to the will of God. This error is fast flooding the world, and as God's witnesses we shall be called to bear a decided testimony against it. It is one of the veriest delusions of the last days and will prove a temptation to all who believe present truth. Those who have not their faith firmly established upon the Word of God will be misled. And the saddest part of it all is that so few who are deceived by this error ever find their way to the light again.

"The Bible is the standard by which to test the claims of all who profess sanctification. Jesus prayed that His disciples might be sanctified through the truth, and He says, 'Thy word is truth' (John 17:17); while the psalmist declares, 'Thy law is the truth.' Psalm 119:142. All whom God is leading will manifest a high regard for the Scriptures in which His voice is heard." —*Faith and Works*, p. 51.

News to inspire



Young people attending the conference in Santa Elena "Ayangue," Ecuador, in August 2017

Youth activities in Ecuador

See the accompanying group picture from the youth conference held in Santa Elena "Ayangue," Ecuador, in August 2017, that was attended by Elder Joel Barnedo. The banner at the back says, "Somos Luz."

A letter of gratitude was sent to the General Conference: "We express our greetings with Nehemiah 4:19, 20: '... The work is great and large, and we are separated upon the wall, one far from another. In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.'

"In a meeting of the youth leaders of Ecuador, the need was seen for a national conference for the purpose of calling the young people to know, live, and demonstrate to the world our principles of life and faith under the theme, 'We Are Light,' along with other activities all year long, such as open houses and missionary activities. The plan was

approved by the field committee, and Elder Joel Barnedo's presence was requested.

"We thank the General Conference for sending Elder Joel Barnedo and making it possible for him to attend our National Youth Conference in August 2017. This was in response to a request presented to you but above all to God's grace, allowing us to have the presence of our world youth leader in the event from August 10 to 13, 2017, as well as the presence of Elder Teófilo Palacios, who was his translator and companion.

"Various subjects were presented, and many young people responded to the divine call to become canvassers and share our faith in a practical way. Two hundred eleven people attended the conference, and their visit was a great blessing.

"Thank you very much for all the efforts that were made. We hope that God blesses your work."

*—Ecuador Youth Committee,
Ever Orozco, Director*

other person was baptized around the same time.

New group in Ghana

We will soon baptize some people from Weta, Ghana, so we need your prayers for the work which we have just opened. May God bless you all.

—Mohammed Inusah

News and picture from Sierra Leone

May peace and grace from our heavenly Father be with you. Receive our greetings from *Early Writings*, p. 103: "I have seen that it is now time for the messengers to move out wherever there is an opening, and that God will go before them and open the hearts of some to hear. New places must be entered; and, wherever this

Baptism in Ethiopia

On August 19, 2017, 22 souls were baptized in Ethiopia by Elder Leonard Jastiva. One



Twenty-two people were baptized in Ethiopia



These souls are preparing for baptism in Weta, Ghana

is done, it would be well, if consistent, to go two and two, so as to hold up each other's hands."

In connection with the above statement, I take this opportunity to tell you about the work in the Sierra Leone Mission Field during April and May 2017. The church meeting in the Mission Field house has received more new souls than other places. These are the blessed fruit of the united efforts of the missionary work of the church members and the Bible worker, Brother Joseph Bob Deen. We reached people

with the message in the nearby marketplaces and refugee camps, and some of them have attended our Sabbath services.

A Pentecostal minister who recently joined us from one of these places is helping us to reach people in the faith where he came from. He and his family are happy with the message. Through faith, prayer, and missionary work, we expect more souls. Six souls are in baptismal classes.

The church in the provinces (Deima Village) has the most

baptized members, and they are eager and thirsty to hear the wonderful everlasting gospel.

Brother Christopher George, Brother Joseph Bob Deen, and I visited this church for three full days three weeks ago. By God's grace, we baptized three souls—an elderly man 76 years old, a 17-year-old young man, and a 15-year-old youth. We conducted a short seminar with the members and also held the election of new church officers.

I thank the Lord for establishing His church in this dark place that has many Muslims and

ship is the same house where other tenants also live. There are disturbances as they cook, talk, and pass through the worship room. From the time of Pastor Gwina, these members have had a great longing for their own place of worship. We tried to collect money and were able to purchase land for a church building.

I greatly appreciate the cooperation of my coworkers in Sierra Leone; but working part time cannot accomplish a lot. We still pray that God will give us more means to carry on His work.

The basic challenges here are:



A beautiful baptism in Ethiopia

many superstitions, traditions, and customs that go against God's word.

There is an urgent need for a house of worship. The members are a good number, and their small rented room for wor-

1. The Mission Field income is too low for us to reach many souls. Sometimes I use my pocket money for travel, calls, emails, etc. The cost of living is high, and I run short of money quickly.



Baptism in Deima Village, Sierra Leone



Sabbath gathering in Bulawayo, Zimbabwe, in June 2017

2. The rainy season lasts for 5-6 months, and it has already begun. Our means of transportation are limited, so we cannot reach souls quickly, especially in the provinces on the other side of the city. This is why we requested a small car for the Mission Field; this will be a great help.
3. I would like to take my vacation at the end of every July, the next one being in 2018, before I complete my five-

year contract. This will help me be refreshed from the taxing work in the extremely hot climate of West Africa, to see my family, and encourage my children in Kenya. My brother's wife passed away two weeks ago.

Thank you for the information concerning the World Assembly delegates' meetings in Italy. Since our income is so low, we would not be able to cover the delegate expenses.

We wish you the best World Assembly meetings and pray for you.

—Lameck B. Otenyo
Sierra Leone Mission
Field President

Zimbabwe visit

"That Thy way may be known upon earth, Thy saving health among all nations." Psalm 67:2.

The purpose of my visit to Zimbabwe from May 30 to June 11, 2017, was to conduct

health seminars in Marondera in the north and Bulawayo in the south, give instruction about registering the International Health Organization, encourage the believers in medical evangelism, evaluate the current health centers, and meet with the Field Committee.

The work in Zimbabwe began around 1925 with Brother Ndlovu, the first brother in Africa to receive the message of Reformation. Afterward the message progressed through South Africa and the neighboring countries. Since Elder Walter Kajiru was also elected as president of the South African Union, he will be transferring there. Brother David Gwina assisted me and coordinated the schedule.

We encouraged the young people and experienced believers to do voluntary missionary service so their talents will increase and workers may be developed. Ideas for obtaining health publications from the General Conference were discussed, because there are many health workers in the field. In addition, it was stressed that the members need to be patiently and perseveringly educated in faithfulness in tithing so both they and the work will be blessed. Regular health committee meetings should be held to monitor all the health clinics and motivate the health workers. The field is in the process of registering the International Health Organization.

The health seminar was first held in Bulawayo, which is about 210 miles (400 kilometers) from the capital city of Harare. Beginning June 1, we conducted health checkups and distributed toothbrushes. Health lectures were held for the church members and interested people, and on



Health seminar attendees in Marondera, Zimbabwe

June 4, they received certificates of attendance. May God put His blessing on the work that was done and bless the believers in Zimbabwe, especially in their outreach with the health principles.

—Roland De La Paz
Outgoing General Conference
Health Leader

Health seminar and visit in South Africa

The health seminar began in Turffontein, where the headquarters is located, on Monday, June 12, 2017. Health check-ups were conducted regularly, and the seminar ended on Friday, June 23, 2017. This was the longest seminar ever held in South Africa. Leading brethren from Mozambique, Malawi, Lesotho, Botswana, Tanzania, Swaziland, and Zimbabwe also attended.

Extensive studies on various topics were presented. There are obese and sickly members in these countries, so the seminar was very timely. The believers' eating styles and food preparation were studied. Some of the attendees also



Sisters in South Africa with Elder Roland De La Paz

participated in regular morning exercise.

The South African Union has a plan to set up a sanitarium in Broederstroem. The area is around three hectares near the mountains with a river nearby. The place is very ideal for a sanitarium. There is also a plan to establish a school and a toilet paper factory as projects that can generate income and benefit the entire African Division.

I had a meeting with some of the young people, and we discussed their opinions and recommendations. Several

meetings were held with the leaders from Malawi and Lesotho regarding possible health centers and the work in general.

The visit to South Africa was a success, by the grace of God. The believers' closer relationship with God and with one another was stressed. More missionary plans and activities are expected. May God continue to bless the worldwide work.

—Roland De La Paz
Outgoing General Conference
Health Leader



South African Union Committee with Elder Roland De La Paz

"Medical missionary work is the pioneer work of the gospel, the door through which the truth for this time is to find entrance to many homes. God's people are to be genuine medical missionaries, for they are to learn to minister to the needs of both soul and body....

"Physical healing is bound up with the gospel commission. When Christ sent His disciples out on their first missionary journey, He bade them, 'As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.' Matthew 10:7, 8.

"The divine commission needs no reform. Christ's way of presenting truth cannot be improved upon. The Saviour gave the disciples practical lessons, teaching them how to work in such a way as to make souls glad in the truth. He sympathized with the weary, the heavy-laden, the oppressed. He fed the hungry and healed the sick. Constantly He went about doing good. By the good He accomplished, by His loving words and kindly deeds, He interpreted the gospel to men.

"Christ's work in behalf of man is not finished. It continues today. In like manner His ambassadors are to preach the gospel and to reveal His pitying love for lost and perishing souls. By an unselfish interest in those who need help they are to give a practical demonstration of the truth of the gospel. Much more than mere sermonizing is included in this work. The evangelization of the world is the work God has given to those who go forth in His name. They are to be co-laborers with Christ, revealing to those ready to perish His tender, pitying love.... Work with a heart filled with an earnest longing for souls." —*Counsels for the Church*, pp. 308, 309.

Soli Deo Gloria:

All glory be to God alone!

“Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.”
Romans 15:5, 6.

“If man complies with the conditions, then God will fulfill His part, though the foundations of the earth should be broken up and the heavens should pass away. God’s Word, God’s will in His law, remains unchangeable, eternal. The God of the mountains is our defense, our strong tower. We will find in Him help and strength ever to do His will. We see the perpetual hills and the glory that is flooded upon them from the heavens, and we want to pray and adore the living God who created all these wonders. We see hills, mountains, and valleys bathed in the noontide sun, reflecting its glories in the lakes—and we want to pray and worship the Lord God of hosts. We want faith. We want praise in our hearts that God ever lives. His words of promise are as unchangeable as His mountains.

“God’s word, the blessed guide, given to man declares concerning these great and grand rocky mountains that have stood the storm and tempest, the torrent and the roar of the winds, ‘The mountains shall depart, and the hills shall be removed, but His kindness shall not depart, neither shall the covenant of peace be removed from the heart that trusts in Him with perfect faith.’ The range of the mountains which cover so much space with barren rocks and eternal snows is a storehouse of fertility to the plains. The precious things of the valley are nourished from these everlasting mountains. . . . The treasures of the hills send their blessings to millions.”
—*Manuscript Releases*, vol. 3, pp. 215, 216.