



Caribbean Union Conference **CARU**
Holy Spirit Week Readings 2017



THE TRANSFORMING
Power of the Holy Spirit
For End Time Victories.

Pastor Everette W. Howell





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Edited: by Rhonda Morgan and Kern Tobias

Designed by Claudius Morgan

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Préface

Dr. Kern Tobias

This spiritual treasure, “The Transforming Power of the Holy Spirit for End-time Victories,” written by Pastor Everette W. Howell, is a gift to the Caribbean Union Conference of SDA and the world. When it was believed that there would not have been the material to convene the “Holy Spirit Week,” God provided this experienced pastor to provide the resource material.

Pastor Howell, now retired, has had a prolific writing tradition and was happy to step into the gap and demonstrate that age is not a deterrent to quality, but an enabler of it. This booklet deals with a variety of perspectives and benefits of the Holy Spirit. He draws from the wealth of his research, reflection, and resource to create the possibility for transformation through the power of the Holy Spirit.

He reflects on the “Protestant Reformation,” reveals the secret of being “Sealed until the time of the end,” researches the “Countdown to the Second Advent,” and responds to the issue of “Salvation by Law or by Works.” He explores “Glorification—A Heaven or Earth Experience,” and answers the question “Holy Spirit or Holy Ghost?”

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I pay tribute to this wonderful model and mentor, who has impacted so many of us in our earlier years of ministry, and who has been blessed with the privilege of putting more life into his years as he experiences more years in his life. Thanks Pastor Everette W. Howell for this great gift. May the bliss of eternal life be yours, along with your wife, Sister Audrey, and your family. I pray that we will enjoy the same privilege. **Maranatha!**



Everette W. Howell

FOREWORD

The End Time forecast by Bible authors has left us in no doubt but to understand that there will be significant nail biting challenges to be faced by individual Christians as well as the corporate church.

Jeremiah wrote of “The Time of Jacob’s Trouble. (Jer. 30:7). Daniel spoke of the End-time as a time when many shall be purified, made white and refined.” (Dan. 12:10).

Jesus reminded us to be very careful that our attention is not focused on the cares and challenges and allow that day to come and find us unprepared. (Luke

21:34, 35). John, in Revelation, warned of the deceptive attacks of Satan in the last days.(Rev. 12:9; 13:14.)

To be forewarned is to be forearmed once the early warning is taken seriously and proper preparation is made to defend your ground.

Jesus has assured His people that he will be with us “unto the end.” (Matt. 28:19,20) That is very encouraging. He also sought to make sure that we are not disadvantaged or handicapped in this fight. Guardian angels have been assigned to each of us, to help us fight against the unseen evil angels. (Ps. 34:7)

Additionally, He has assigned His Holy Spirit to be with us, helping with the logistics of fighting a spiritual war. His Spirit will guide into all truth, teach, comfort, and prepare us on how to be ready to live balanced lives in anticipation of the final Judgment.

Let this Holy Spirit Emphasis Week be a time of renewal of our commitment. A time of heart searching, meditation, mediation, and personal intercession for special victories. He that overcometh shall inherit the kingdom. (Rev.3:5, 12, 21) We do need the empowerment of the Holy Spirit to be overcomers. On our own we will all be defeated. Let us join hands together and form an “overcomers club.”



THE TRANSFORMING Power of the Holy Spirit For End Time Victories.

INSIDE



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Sunday: That I may Dwell Among Them.

Monday: Sealed Until the Time of the End.

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Wednesday: Salvation by Law or by Works? (1888).

Thursday: The Countdown to the Second Advent.

Friday: “Glorification—A Heaven on Earth Experience.”

Sabbath: **Holy Spirit or Holy Ghost.**

Let this Holy Spirit Emphasis Week be a time of renewal of our commitment. A time of heart searching, meditation, mediation, and personal intercession for special victories.



THE TRANSFORMING Power of the Holy Spirit For End Time Victories.

THAT I MAY DWELL AMONG THEM *The Sanctuary and its Purpose*



Goshen provided a beautiful haven for growth and development for Jacob and his descendents. We are not given any significant details in scripture of the content of the four hundred years experiences constituting their journey. From what is recorded we may conclude that Goshen developed into a community distinct from the Egyptian culture and lifestyle.

Israel's idea of God was monotheistic. Egypt and the surrounding nations worshipped a pantheon of gods. "The God of Israel is alone, without beginning and without end." (Segal)

Jacob and his descendents in Goshen practiced the religion of Abraham which was distinct from that of the Egyptians in whose land they lived. Egyptian society was set up in such a way that it was difficult for strangers to penetrate within their ranks. The Egyptians shunned intimacy with the Hebrews. As shepherds, the Hebrews were despised by the Egyptians. (Gen. 43:32; 46:34). We have in scripture only one case of intermarriage between the Egyptians and the Hebrews. (Lev. 24:10, 11).

The name Moses was given to him by his Egyptian foster mother. After more than four hundred years in Egypt, we find only a few Hebrews adopting Egyptian names, such as Hophni and Phinehas. (Segal).

As the population developed in Goshen, it is expected that some structure and order would emerge to their civic and religious practices. The wilderness adjoining Goshen provided a secure place for their worship. (Ex. 5: 1, 3)

Exodus 1: 7 gives insight as to the growth and development of the Goshen community along with the political impact such engendered among the Egyptian power brokers.

"And the children of Israel were fruitful and increased abundantly and multiplied and waxed mighty, and the land was filled with them"

The political strategists evaluated the situation and determined that it was not in Egyptian interest that this growing community which was becoming more and



more powerful should be allowed to develop without intervention. They could become a national threat if they allied themselves with an Egyptian enemy. (Ex. 1: 8, 9). Additionally their worship cultus was not compatible with the religious practices of the nation.

The new Egyptian king, who did not allow ancient history to influence his present dilemma, decided on some drastic measures of containment which were harsh and rigorous. (Ex. 1: 13, 14)

A construction programme was introduced which required around the clock labour. The production of bricks however, did not have the impact on the reproductive potential of the Hebrews. The more they were afflicted the more they multiplied and grew. (EX. 1: 12). Genocide was introduced but even this did not work, because, “the mid wives feared God, and did not as the king commanded them.” (Ex. 1: 17)The Egyptians imposed additional pressure in the form of religious intolerance. When Pharaoh was approached by Moses for approval to lead the Hebrews into worship, they were charged for trying to escape from work, to go to rest and be idle. (Ex. 5: 3-8). These combined difficulties made life so intolerable that the environment created the catalyst for an exodus. What else could have motivated a people, settled for such a long period in one place, to move en masse. As the divine time clock ticked out the moments, God’s promises made to Abraham four hundred years before were due for fulfillment.

The reasons given by God for the Exodus were:

That Israel may serve me. (Ex. 1: 18, 20)The worship of the God of Abraham, Isaac and Jacob had become compromised. The God of the universe must be worshipped in spirit and in truth. This truth would be revealed to Israel immediately after their emancipation.

The Sanctuary and its purpose.

Reasons enunciated by God for the construction of a sanctuary are clearly outlined.

“That I may dwell among them”. (Ex. 25: 8)

“That I may meet with you there “. (Ex. 29: 42)

“that I may speak with you there,” Ex. 29:42-46)

The sanctuary is also referred to as, “the tent of meeting.”; “the dwelling of God “.



It is evident that it is God's desire to have a divine presence on earth, in spite of its rebellion, and that the communication which was broken in Eden should not be lost. God wants to cultivate on this sinful planet, His kingdom of a royal priesthood, a holy nation and a sanctified citizenship in whom His image and likeness is reproduced. (Ex. 19: 6).

What were the lessons God sought to teach Israel when He gave them the sanctuary and its services? What did they understand?

Lessons Taught.

God is Sovereign.

God established His sovereignty and divinity at the outset." I am the Lord thy God, which brought you out of the land of Egypt, out of the house of bondage. "Have no other Gods beside me." (Ex, 20: 1, 3; 19: 4)

God is omnipotent.

By fire, thunder, lightning and the loud sound of a trumpet He made His presence felt. (Ex. 19: 16)

He provided bread from heaven to feed all of them. (Ex. 16: 11)

God is Holy. I am holy, be ye also holy.

God required that specific personal preparation be made by all who were appearing in His presence.

"Sanctify the people, let them wash their clothes. Set bounds around the mountain so that the people may not presume to come too close and be destroyed. (Ex, 19: 12, 13).

The impact of these upon Israel was such that they felt the need to request an intercessor between them and God. Moses became that intermediary.

The sanctuary and all connected to it with its services was designed to remind mankind that he is a sinner and that sin separates the sinner from God. (Ex. 19: 21, 22). The sanctuary in the wilderness was to be a shadow reflecting the heavenly activity relating to the redemption of all that God lost to Satan when Adam and Eve sinned.

" It expressed in material form certain great religious needs and truths...It pointed onward to full expression of these in Christ Jesus", (G. Campbell Morgan)



The sanctuary was a parable of the requisites for communion with God. It represents God as King in the midst of His subjects. It spoke of the continual presence of God in the midst of His people. He is not an absentee land lord or a phantom father. He condescends to dwell with His alienated family. It represents a transcendent holy One who finds a legitimate way to be such and yet be intimate.

God has chosen a visible structure and used it to communicate to His human agents in a tangible way about transcendent and eternal verities relating to the salvation of mankind. The sanctuary was a constant reminder that God keeps promises. He who keeps the promise made to Abraham will keep His promise that one day the tabernacle of God will be with men.

The threefold divisions of the sanctuary structure of the sanctuary communicated that because of sin,

separation of the holy from the unholy and the clean from the unclean is necessary until all is again reconciled and atoned for.

“God is unrevealed after all revelation, afar off ,however near, shrouded in utter darkness of the inmost shrine, and only approached by the priestly intercessor with the blood of the sacrifice.” (G.Campbell Morgan)

In the Most Holy segment of the sanctuary, all that pertains to holiness and man’s quest for holiness is sequestered. The Ark of the Covenant is the central object in the Most Holy. In the ark the Ten Command Law is kept. It is the law by which justice is mediated. On top of the ark, is the mercy seat from which mercy is dispensed. Looking down at the ark are two figures of cherubim. From here the divine presence is manifested through the shekinah. It is at this seat that reconciliation and atonement are made. It is at this place that forgiveness of sin takes place. It is here that justice and mercy meet and kiss each other.

From here, God’s hatred of sin is made manifest, in that sin creates separation of God and man. It is also in the most holy that God’s love and mercy are able to transcend every barrier and provide a plan for reconciling the alienated parties.

Another lesson taught by the services of the sanctuary is that redemption of a sinner is never an easy matter at any time in human history. Without the sacrifice of life, there is no remission of sin. God, as creator, redeemer, and reconciler, must be just and be seen to be just. Although omnipotent, that power must never be exercised in an arbitrary way. When one chooses to walk



away from the protection and security of the family, the return requires acknowledgement of wrong, confession of guilt and change of behavior. When these steps are taken, the demands of a broken law are satisfied, and the requirements for the exercise of grace are met.

In a symbolic way, the most holy place symbolized heaven and to a lesser extent Eden before sin entered. From heaven Lucifer and the angels who joined him in sin, were expelled. From Eden, Adam and Eve were put out when they sinned against a holy God. Sin always puts a barrier between the sinner and God.

The second apartment of the sanctuary is separated from the most holy by a veil or partition. Its proximity to the most holy indicates its dependence although separated. This apartment typifies our planet and the need of its inhabitants. In the holy apartment, the furniture symbolizes that dependence.

The Table of Shew Bread reminds us of our need for bread daily. Once weekly the loaves are replaced by a fresh supply. Jesus taught his disciples to pray, "Give us this day our daily bread." Of Himself Jesus declared that he is The Bread of Life. Not only do we need daily spiritual sustenance but once weekly, on the Sabbath day, provision is made for a special spiritual refreshing.

The Altar of incense is in the second apartment. The smoke from the burning incense ascends upwards above the veil and finds its way towards the mercy seat and in the symbolic presence of God. This symbolizes the prayers made by repentant sinners on a daily basis. Although sinners are barred from direct access to God, he is expected to communicate with God in prayer daily. God has found a way to stay in touch and to assist human beings on their spiritual journey. The position of the altar of incense in line with the altar of burnt offerings in the outer court and the altar of the covenant in the Most Holy place shows how important is communication between God and the sinner. Acceptable prayers follow confession of sin. Reconciliation demands sacrifice of life.

The seven branched candelabra is housed in this compartment. The light emanating from here is kindled by God. It is however maintained and serviced by the priest of God. This light shone all through the dark desert night. Symbolically this light represents God's Church and people who have been called and assigned as lights in the world darkened by sin. The lamps must be serviced, oiled and kept burning through the night. The church and the people of God receive empowerment from God and reflect the light proceeding from Christ the Light of the World .



The oil in the lamp represents the work of the Holy Spirit which is necessary for keeping the light burning through the night and the day. Without the constant supply of oil, the light will soon be extinguished.

This second apartment, referred to as the Holy place, is a beautiful symbol of the perpetual relationship which is necessary when the sinner confesses and unites with Christ as Lord of his life.

The Outer Court

In the outer court of the sanctuary is the altar of sacrifice or the altar of burnt offerings. If one can allow the imagination to visit an abattoir during the times when innocent animals are slain and prepared for the market, the conclusion is that unless one is a butcher, there is not a place to hang out for too long a time. It symbolizes destruction, death and dirt. The outer court of the sanctuary was an abattoir that served a religious and spiritual purpose. It reflects the sinfulness of sin, and the destruction of life perpetuated by the sinner. It indicates the costliness of sin. But it also teaches that any sinner can begin the process and take the steps leading from the destruction and the dirt towards the holy and the most holy. Here is the source of abundant life.

Two very important pieces of furniture are found in the outer court. The Laver is for washing and the altar for burning. The symbols of water and fire and their application are requisite primary steps that must be taken in any movement towards reconciliation with God. Water cleans and fire consumes. Sin dirties a person morally and physically. Sin contaminates the entire system. Both water and fire are required in order to have sin completely eradicated.

When the guilty sinner appears before the priest with his substitute offering for sin he understands that he is responsible for his own sins. He therefore rests his hands upon his offering to be sacrificed, confesses his sin and his guilt, then with his own hands takes the life of his substitute. (Lev. 3: 2). Through this act he is introduced to the concept of his responsibility for his own sin. Secondly, he learns that it was he who was to be slain instead of the innocent lamb.

He understands, experientially, what grace means. As he turns the page of his lesson book, it is entitled, "Priest Takes Over." In chapter one the sinner was an active participant. Under the guidance of the Holy Spirit, the sinner did all that he could in his own interest. He came with a substitute but it was not adequate. He needs more than a substitute, he needs a savior.



As the priest walks away from him, with the blood of his slain lamb in his hands, a new reality comes to his attention. Chapter three informs him that even though he has done what is required of him, there is a time lapse. By faith, he must wait until the Day of Atonement. He learns that sacrifice for sin is made at the altar of sacrifice but atonement and pardon are negotiated at the mercy seat.

On the Day of Atonement, the High priest, newly washed and in his new attire, enters the Most Holy apartment and approaches the mercy seat with the blood of the lamb that was sacrificed. It must always be remembered that Satan has claimed total ownership of this planet and all who live here. (Luke 4:6; Zech. 3: 1-3; Job 1:6-8). He claims that all mankind have violated God's law. On that basis, God cannot legally save humanity. The Devil has a point. It is precisely for this reason that God in Christ became man and challenged Satan as a man and in man's behalf. Christ's victory at Calvary is that which gives meaning and substance to the Day of Atonement. As the priest stands in the Most Holy place before the Shekinah presence and before the ark in which the violated law of God is kept, mercy is implored on behalf of the sinner who has already confessed sin. Mercy and justice are reconciled. In Christ, God has found a legitimate way by which to forgive a guilty sinner and honor His law at the same time.

The earthly sanctuary has a lot of furniture, bolts and nuts necessary to hold the portable structure together. These all have importance only to the extent that they contribute to the lessons God intends to teach us about the process of our salvation.

The Day of Atonement was the climax to which all of the activities pointed. All confessed sins were brought forward to be covered and pardoned. This was the day to which every pardoned sinner looked. His record of sin is covered and canceled. Not only does he feel clean and good, he is clean. On the other hand, those who chose not to follow the requirements were excluded from the family. (Lev: 3-29). The Day of Atonement was the most important day of the year. It had to be prepared for. It was a day the whole camp was perceived as totally clean. "And this shall be a statute forever unto you, that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and no work at all....for on that day shall the priest make an atonement for you, to cleanse you, that you may be clean from all your sins before the lord". (Lev.16:29, 30).

The sinner is not an inactive bystander in the reconciling activity. He afflicts his soul. This involves acknowledgement of sin. It suggests that guilt is accepted and confession is made.



It requires that wrongs are made right and given up. The spiritual replaces the secular. All is now clean on a personal level. The whole camp as a corporate entity comes together in convocation for praying and fasting. (Lev.23:27).

In solidarity, the whole camp encourages each other and is of one accord and in one place with God and man reading from the same page.

The Day of Atonement may be dubbed the cleanest day of the year. Symbolically it pointed to the future when God the Father and His entire universe are eternally reconciled again.

It is a very pleasant to feel clean again after prolonged dirtiness.

Sometime ago when I was a student, I worked in the emergency room at a hospital in New York. One day, the police called us to pick up a man who was found living under a bridge. Before admission to the hospital I had to register all of his personal possessions. The junk he had in his pockets consisted of old sticks of gum, matches of all sorts, old pencils and pens and such like. He also had a shaving kit in a box with his honorable discharge from the army. His shoes were stuck to his feet and I had to take them off with care. His clothing had to be removed with care in order to avoid any further damage. He had to be scrubbed and cleaned before admission to a bed or a ward at the hospital. I proceeded to prepare a tub of water and with soap and towels started the process of assisting in cleaning him up. At the end of the third tub of water I handed him some clean white towels and a lovely white hospital gown. I looked at the transformed new man and I asked the question, "how do you feel?" With a twinkle in his eyes and a smile he replied, "Good." I then carried him from the emergency room to the ward and introduced him to a clean white bed.

The Day of Atonement is symbolic of the day when God can again say of this planet, "it is good" and of all humanity, "they are very good". God's sanctuary will not be a portable structure with nuts and bolts or a shadow of anything. It will be Eden restored to its original purpose. God's people will experience the promised rest (Hebrews 4:9). God and his family will again dwell together with one pulse of harmony saturating the atmosphere.

The sanctuary was God's workbook outlining the greater and more detailed text of the heavenly sanctuary and the divine activity necessary to effect the reconciliation of an alienated universe. We must again take time to study this very important practical institution given by a caring God, and Teacher to help us all prepare ourselves for our day of reconciliation, our day of Judgment and accountability.



THE TRANSFORMING Power of the Holy Spirit For End Time Victories.

SEALED UNTIL THE TIME OF THE END



There are two streams of history impacting on our lives. There is secular history which records our politics and social management as conducted by fellow human beings on our behalf.

But there is sacred history, supervised by God himself, with direct input from Him regarding content, execution, timing, financing, and even the personnel who are chosen to execute the plan and final accountability.

God made a lovely planet, decorated it, stocked it with all necessary supplies, and then He made two individuals called humans and gave them complete management of it. The conditions of their contract and agreement were simple but clearly spelt out.

Unfortunately, a fallen angel visited them and convinced them that it was possible to exercise total freedom, choose and live as one pleased without any restriction by death or accountability to any higher authority.

The possibility excited them, and they decided to give it a try. It did not take them long to realize that they were conned by the best con artist in the universe. When what they had done began to sink into their consciousness, fear overtook them, a morbid feeling of guilt overwhelmed them, and they began to look for a valid excuse to tell God why they did it. They tried to place the blame on each other but that left them feeling betrayed. They thought of a cover up plan, but the more they tried the more exposed and guilty they felt. In desperation, they looked for a hiding place and found none adequate to cover them.

To their relief, a strange mixture of sadness and joy came to them as they heard a familiar voice calling out to them: “Adam, where are you?” The voice had no rancor in it. It betrayed no anger. There was no hint of condemnation expressed, so they came out of hiding with a certain amount of self-imposed fear and condemnation to meet with a friend named Jesus. A serious discussion is entered as Jesus asked them questions and they still tried to make excuses for their new predicament from which they had no way of escape.



To their great relief, Jesus spoke, explained to them the gravity of their situation, the consequence of their action in the short term and the long term, and then He added the most important commitment, “I will do something about this which will include, taking care of the Enemy personally, I will return as a second Adam and take up the baton you dropped, I will take back the planet now in the hands of Satan. It will be a fight and struggle to the death, but I will take that chance”. At that juncture, Jesus took one of Adam’s favorite lambs, cut its throat, placed it on an altar and thus demonstrated to Adam and Eve the painful consequence of sin and the cost to innocent life. That was a promise and a covenant made pertaining to human redemption, restoration and atonement. That was hope. That was Grace. That was Gospel.

That demonstration and lesson taught there that day was so impacting on the human mind, that for the next four thousand years, obedient followers of Jehovah used the lamb and the altar as the symbol and reminder that a covenant of hope had been entered between the God of heaven and a promise not to leave us in sin. A redeemer and a Comforter would come to our rescue.

After the flood, when men began to think that hope was all gone and total death was all they could expect anytime, Jesus showed up again and had a meeting with Noah and family. During that meeting, Jesus reassured Noah that the covenant with humanity was intact. The Flood did not cause a change in the plan. Gen. 9:9 “behold I establish my covenant with you and with your seed after you, and with every living creature that is with you. Verse 13 “I do set my bow in the clouds and it shall be a token of the covenant between me and the earth.” God’s covenant for the redemption of mankind and the return of the title deed to this planet is one of universal application. Wherever you go the rainbow is there as a testimony that God is seriously engaged in rescuing mankind. It is definitely not a Jewish covenant, nor a Moses’ covenant or Abraham’s covenant. It is God’s covenant which He shares with certain select persons in history and renews and upgrades it from time to time, expanding it and clarifying when necessary.

For example, He recruits Abram. Abraham grew up in a home and community that was steeped in pagan worship of the sun and moon. His father and grandfather made a living supplying the sun worshippers with idols for their worship. That family worshipped false gods (Josh. 24:2) In addition to all of that, tradition has it that Terah was an officer in Nimrod’s army. Nimrod, as you know was a Babel builder and opposed God. Tradition has it that Abraham walked away



from all of these influences. He went to the mountains of Ararat and spent thirty eight years there as a student of Noah and Shem where he learned of God's covenant promises. These he whole heartedly embraced.

The Bible shares with us the following.

Gen. 17:1-4 "The Lord appeared to Abram when he was ninety and nine years old. I will make my Covenant between me and thee and will multiply thee exceedingly. Behold my covenant is with thee and thou shalt be a father of many nations."

One of the things we do not know is the full content of the covenant. This is due to the fact that there were no written records for the first sixteen hundred years of human history. All communication was oral. People lived for nearly a thousand years. Adam and Eve were around for seven generations to clarify and instruct on anything that needed an explanation.

Our curiosity forces us to ask the question, "What are some of the things we still teach now that were taught by those who observed the covenant between the time of Adam and Abraham"?

Let us make a list of that which is available to us from the Biblical record.

What did Enoch preach about?

Jude 14. "And Enoch, the seventh from Adam prophesied of these saying, behold the Lord cometh with then thousands of His saints, to execute judgement upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him."

"Enoch became a preacher of righteousness, making known to the people what God had revealed to him. He was a fearless reprover of sin." He preached to the Cainites who had retreated from the presence of God to the east of Eden. (PP.p86)

The subjects he focused on therefore were: The Advent of Christ. The Judgement. And of course the need for repentance and acceptance of Christ as savior.

What were some of the Covenant things that inspired the life and practice of Abraham two hundred years before the Sinai Covenant given to Moses and Israel?



Let us check the record of scripture.

Gen.12:7, 8 And the Lord appeared unto Abram and said, unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him. And he removed from thence unto a mountain on the east of Bethel, and pitched his tent---- and there built he an altar unto the Lord, and called upon the name of the Lord.

What is the significance of what is happening here?

God and Abram are in Covenant and Abram is engaging in worship around an altar. The Altar is symbolic of the cross. The innocent lamb symbolic of the sacrificed Christ to come. Abram is projecting his mind to the future, to Calvary. By faith, he has accepted the promises of the covenant and his life is centered in the worship of the promised Messiah.

God himself gave a very positive testimony about this worshipper. "I know him, that he will command his household after him, and they shall keep the way of the Lord to do justice, and judgement, that the Lord may bring upon Abram that which He has promised"

Today, let us for a brief while open back the door to Abram at worship. There are some religious people who argue that the Sabbath day is only found in Geneses 2 but not again until the time of Moses. Therefore there is no proof that it was ever kept between Adam and Moses. There are some who dare to argue that the whole Pentateuch was nailed to the cross.

Let us construct a day in the worship life of Abram.

His family: Gen. 14:14 when Abram heard that Lot and family were taken captive, he armed his trained servants, 318 of them, born in his own household and pursued them. 318 men perhaps 18 years and over. If you add those who remained at the camp, children 6 years to 18 years of age allowing two children per family, that gives us at least 636 children, plus the wives of those who went to war, plus the grandparents, should give us quite a large total of individuals to comprise the household and church of Abraham.

Abraham had a pretty large church to come together around an altar to worship Jehovah.



After all that we have learned about Abram and his faith in God, on what day do you think he and his household would be worshipping, SATURDAY OR SUNDAY or Friday?

If he understood the significance of the Altar and the lamb which were introduced in Eden after the sin, and continued the practice, why would he choose a day set aside for the sun? He was a man of faith and trust in Jehovah. He obeyed his Lord. It is logical to conclude that when Abraham called his church for Sabbath worship, it was Saturday.

I would think that he would be worshipping on Sabbath/Saturday.

Gen. 14:18-20 Abram gave tithes to Melchizedek based on his new income. Where would he have learned of tithing? If he knew it and practiced it, he would have taught his church members about it also.

Heb. 11:10 He looked for a city whose builder and maker is God. The New Jerusalem promise and Eden restored was his dream and inspiration.

Gen.22:2 Take now thy son thy only son, Isaac, whom thou lovest, and get thee up to mount Moriah and offer him as a burnt offering.

Heb. 11:17 by faith, Abram, when he was tried, offered up Isaac, and he that had received the promises, offered up his only begotten son. Abram was taught about the total sacrifice of the Godhead in achieving our redemption, and had a vicarious personal experience of the divine emotions in making Jesus our sacrifice for our sins.

Let us take a quick look at two other recorded incidents of how people understood the Divine requirements regarding human sexual behavior.

In Gen. 34:7 is recorded the sad story of how the daughter of Jacob, Dinah, was treated by a young prince from Shechem. She left home a virgin but returned in shame. When her family heard about the incident, the discussion centered around the philosophical concept that, it was not the culture or practice in their community of faith to engage in sexual acts in that fashion. They understood the "Thou shalt not"

Let us look at one final Biblical example of an established behavior in the household of God's people.



Gen. 39:9 Joseph is trapped in the bedroom of Mrs. Potiphar. For days, she is laying her plans for the young man. When she thought that all things were favorable for his entrapment, the young man's plaintive testimony is quite revealing of how he was trained. "How can I do this great wickedness and sin against my God?" (Gen. 39:9) Such sensitivity to what is right /wrong.

In what we have just explored in the period between Noah and Abraham, we have found that what they believed and practiced and taught is not dissimilar to or from what we teach today or ought to practice as covenant keeping Christians.

In other words, God's covenant with the human family has not changed.

Those of you who are wondering, "Well what happened at Sinai between God and Moses?"

Sinai was transitional. Many things are coming together similar to what happened when Jesus announced, "I am not come to destroy but to fulfil"

Remember: In the Most Holy place was, "The ark of God's Covenant", or "The Ark of the Covenant" which was the depository for the Ten Commandments, inscribed by the hand of God Himself. "THE TEN COMMANDMENTS WERE THE BASIS OF THE COVENANT MADE BETWEEN GOD AND ISRAEL" (PPp.348)

Sinai is two hundred years after Abraham.

The life span of human beings is no longer nearly a thousand years. It is down to one hundred and twenty. Sin is taking its toll on human memory. Babel's influence is spreading rapidly after the dispersion from Babel and seventy new languages are in use.

Writing has been experimented with in the place of Abram's birth. It is also being developed in Egypt, the place of Moses's development.

God has moved Jacob and family from the contaminating influences of Canaan, into a place called Goshen, where seventy persons could slowly develop into a nation of over three million and still be faithful to the instructions passed down from Abraham.

At Sinai, God summoned Moses to meet with Him at least eight times. Two of these were forty day periods. God took time to share with Moses and with this new nation, named Israel, His most comprehensive plan to deal with a number of things;



Why He should be worshipped as God. In Gen 2. He is creator of heaven and earth. In Ex.20, He is Redeemer. Love the Lord with all of your heart body, soul and spirit”

It shares with Israel and the world How to live well with one another. Love your neighbor as yourself. (Lev.19:18)

He again reminds that the best diet for longevity and good health is still the plan given in Genesis, a vegetable base diet. When he allowed the use of meat after the flood destroyed the vegetation, he stated that when clean meat is used, don't use the blood or the fat.

In the Sanctuary system, given Moses by God, The Lamb and the Altar are central. The Lamb and the Altar brought forward from Genesis is still sharing with us that any salvation of the human family is not by works of man but is by the Grace of God and the sacrifice of Jesus. The lamb brought by the sinner did not forgive the sinner when he killed it. Forgiveness and atonement were accomplished at the Mercy seat, in the Holy of holies, where there is the ark of The Ten Commandments and the Shekinah glory of God prevails. The sinner does not reach there in person. He is represented by the high priest who stands before the Father and intercedes for the sinner who stands outside awaiting the verdict-saved or lost. It tells us about the Atonement and the judgement. It tells us that before that Day of Atonement and reconciliation, there must be personal preparation. There is a ten day preparation. The camp is reminded of the importance of this day by the blowing of the Shophar horn for ten days. (Lev.23:24)

Preparing for that Day of Atonement was serious business. Every morning, every day, you heard that sound, a reminder that time was running out. The judgement of all Israel would be in ten days, nine days, six days, and two days.

You did not spend time listening to the music of the horn. It reminded you that you had some serious work to do in limited time.

Lev.23:25. Do no servile work. Stop your regular occupation. Offer unto the Lord a burnt offering. That involved going to your lambs, choosing the very best, bringing it to the Priest at the tabernacle, placing your hands on its head, confess all sins, and with your own hands killing your favorite lamb as your personal sacrifice.



Lev. 23:27 Spend time searching your own heart. Pray and fast and intercede with God asking that important question, is everything ready and right with me to face tomorrow, the Day of judgement, atonement and reconciliation?

Lev.23:29 anyone who did not make the necessary preparation, was a lost and cut off person from the family of God. Eternally lost or eternally safe and saved.

TEN DAYS OF WARNING AND PREPARATION FOR THE BIGGEST EVENT IN YOUR LIFE- THE FINAL JUDGEMENT.

God sent Noah to warn. He chose Enoch to warn. He sent two angels to warn Abraham and Lot. He sent Jeremiah to warn Israel that if they did not get ready , Babylon would conquer them. He sent Jonah to Nineveh to warn them. He sent John the Baptist to warn and to prepare for the first Advent.

Jesus came Himself to warn, to prepare and to help in that preparation. He warned, “Don’t allow the cares of this life to so occupy your attention and focus and allow that day to come and catch you unawares.”

The Sanctuary was a very important teaching instrument in the life of Israel intended to keep before them at all times that God was seriously involved in Sacred and Redemptive history. It was so important, that it was a subject taught in the schools of the prophets.

Daniel, as a student of that school in Jerusalem or Bethel studied sacred history and sought to understand the work of Christ in human redemption, the arrival of the Messiah, His sacrifice and His return to judge and give rewards.

Daniel thought he understood very well the sequence of events preceding the first and second advents of Christ. But God began to add some serious warnings to humanity labeled “time of the end.” (Dan.12:4) These time of the end events disturbed Daniel and he questioned his Messenger about it. (Dan.12:8, 9) Interestingly, he is advised not to concern himself about end time issues. Prepare yourself for your own departure but write and seal these events shared until the “time of the end.” Don’t worry about the message. You are my messenger. Write and seal the message unto the time of the end.

The events pertaining to the “time of the end” must be of eternal consequences in salvation history.



Daniel, Jesus, Paul, Peter and John all had specific things to say in warning end time people.

Daniel gives specific end time line marks. “Many shall run to and fro and knowledge shall be increased.” Dan.12:4

Many shall be purified and made white and tried. Dan. 12:10

Jesus spoke of signs in the sun, moon and stars, distress of nations with perplexity. Men’s hearts failing them for fear.....then they shall see the Son of man coming in a cloud with power and great glory.

He warns, “Take heed that that day does not come and find you unawares”. (Luke 21:25-34)

2Thess. 2:7 Paul speaks of the mystery of iniquity whom the Lord will consume with the spirit of His mouth, and shall destroy with the brightness of His coming.

John issues a universal warning and call to “fear God and give glory to Him, for the hour of His judgement is come. Rev. 14:6-12

End Time Markers:

Between 1798 and 1844 there is a confluence of so many worldwide changes. Travel suddenly moved from horse and buggy to auto motive travel on land sea and air.

There is a serious awakening and interest in study of the Bible, especially Daniel and Revelation.

This resulted in the phenomenon of some 84 men from 13 countries and 4 continents preaching end time prophesies and The Second Advent in particular. In North America, William Miller was the outstanding proclaimer of the Second Advent.

Religious and political freedom became a human right. Freedom of speech and freedom of the press were now priorities.

Temperance and vegetarian societies flourished. Anti-Slavery movements focused on freedom of slaves.



The banning of pagan classics in the education system was promoted. Manual labor in the training of youth was encouraged.

Temperance societies banned the use of tea, coffee and tobacco. Education for women and Negroes was fostered.

These changes paved the way and set the stage for the launching of the Three angels' messages of Rev. 14 and the proclamation of the Second Advent.

We must include here a very important event, the discovery of America, the land of freedom and liberty, and opportunity for those fleeing religious persecution from the Church of Rome.

It's in the midst of all of the above, that the Advent church was launched, given the sacred mandate of calling the world, "to fear God, Give glory to Him, for the hour of His judgement is come".(Rev. 14:6-12)

Not only had the "time of the end prophesied about been reached, but also the end of time had come. The shophar horn of warning must be sounded. Preparation to face the final judgement must be taken seriously. We are in the end of time and the time of the end.

AFTER THE 1844 DISAPPOINTMENT.

By 1798, the Roman church which had dominated the politics and religion in all of Western Europe, had disqualified itself as a spiritual herald for end time urgency. More than that, its leader the Pope, was by then a prisoner of war. By then, the Reformation and Protestant movement had lost its protest and its focus.

The worldwide awakening and interest in Bible study and in the Second Advent had met with a serious disappointment in setting a time schedule for the Advent and the Advent did not happen in 1844 as anticipated.

In December 1844, a nucleus of the disappointed folks continued to meet looking for answers in the study of the scriptures.

While in one of these meetings at the home of the Haines family in Portland, Maine, USA, a member of the group, 17 years old was taken off in a vision while they were praying and studying scripture.



Ellen G Harmon was that young woman. In that vision, she saw the Advent people traveling on a path high above the world as they journeyed to the New Jerusalem. She saw them enter the pearly gates and receive their rewards. Ellen shared her experience with her associates.

She was commissioned by an angel to write out what she had seen and make it available to the people. Her reaction was, “I cannot write Lord.” (Ellen, when 8 years of age had a serious accident which almost took her life. It also restricted further education.)

The angel insisted, “You must write the things I give you”. She obeyed and found, that as she wrote, her deficiencies disappeared. She continued to write until her death at age 88.

In Feb. 1845 she received another vision about the sanctuary.

In 1847, the third vision was about the Sabbath.

In 1848, her fourth was concerning the Importance of the publishing work, “streams of light circling the earth.”

In 1850, her next vision was about Church organization.

In 1851, the vision was cautioning against setting time limits for the Second Advent.

It did not take long for those around to realize that something unusual was happening.

Just as Martin Luther in his time discovered the very important theological concept of Justification by faith in Christ alone as he studied scripture, this little praying group in studying the scriptures, discovered many Biblical Truths that were ignored and neglected through the centuries. These discoveries were later confirmed by information given Ellen White in vision.

The Seventh-day Adventist Church sees itself as the heir of the Reformation. It is established in protest against false teachings and neglected Biblical truths. It is established to bring before the world at the time of the end the Messages found in Rev.14:6-12.



It focusses on the Four principles of the Covenant: The Decalogue Ex.20:2-17 The Moral law by which God judges all human conduct. The Law of worship of God as Creator of heaven and earth, and the call to remember the Sabbath day to keep it holy... For in six days God created the heavens, the earth and that is therein and rested on the Sabbath day.

The Judgements. Ex.22, and Lev.23

The sanctuary is designed to teach us about our Salvation and redemption, atonement, judgement and the final eradication of Satan and sin, the restoration of all things to Edenic tranquility with Jesus as King of kings and Lord of Lords..

This end time movement has chosen for itself the name Seventh-day Adventist Church. This movement now offers the largest Protestant educational system in the world and the most extensive health system on earth.

Between age 17 and age 88, Ellen White received nearly 2000 visions and dreams, varying in length from just a few minutes to nearly four hours.

(Dwight Nelson, God's Dream for You, p.250)

Ellen G White is not our Savior as some have charged us. We do not worship her as some think. We are not a religious Sect. We accept that God, in raising up this movement and Church has given it the sacred challenge to share with the world the most solemn message since Calvary. "Behold, the Bridegroom cometh, go ye out to meet Him." He has given it the urgent message and call, "fear God, and give glory to Him for the hour of His judgement is come."

In His wisdom and providence, God has also chosen to keep a promise to send His Holy Spirit, to continue to Guide His church and people into all truth, to teach,

reprove of sin, of righteousness and of judgement. When He comes, he will guide into all truth and show you things to come. He shall glorify Me, for He shall receive of mine, and shall show it unto you. (Jn. 14:11-13)

This church has a mandate, a serious mandate, a sacred mandate, an urgent mandate, and end time mandate, a time of the end mandate.

Rev.14:7 The hour of God's judgement is come.



We have been entrusted with the Shophar horn and asked to blow it with urgency, warning the world while preparing and searching our own hearts.

“Are you ready for Jesus to come?

Are you faithful in all that you do?

Have you fought a good fight?

Have you stood for the right?

Have others seen Jesus in you?

Are you ready to stand in your place?

Are you ready to look in His face?

Can you look up and say, this is my Lord,

Are you ready for Jesus to come?



THE TRANSFORMING Power of the Holy Spirit For End Time Victories.

MY WAYS ARE NOT YOUR WAYS



Can human beings be charged and found guilty of attempting to superimpose upon divinity our perception of how a sinner should be justified even when that perception is not compatible with the revealed practice of God?

In the biblical story of the Prodigal son, there are three persons featured: the father, the wayward son, and the son who remained at home.

When the wayward son, the sinner, returned to his home and father, he acknowledged that he had sinned and therefore was willing to submit himself completely to whatever action the father deemed necessary for his full acceptance and restoration to the family he once abandoned.

The father gave instructions for this repentant son to be provided with all the symbols of full acceptance and restoration. New clothes to cover his nakedness and replacement of his rags. New shoes for his soleless and outworn old ones to cover his wayward feet and of course, to show the genuineness of the welcome back, the ring of authority is placed on his finger. He is received and restored to full sonship and full authority as though he had always behaved as a son. On his return, his confession and acceptance of the father's offer, he is fully justified and restored to being a son and heir.

His brother, who was not with father in the search for his missing brother, hears the new excitement, the music, and seeing staff moving about with a spring in the steps and smiles on their faces, is suspicious that something unusual is going on. Whatever is the cause of the new life around the house does not excite him but raises his suspicion that there must be some good news about his absent and worldly brother. For fear that his suspicions are true, he does not enter the house but stays outside and enquires from a servant the cause of the commotion. The servant who was appropriately briefed updated him on the facts. What the homeboy always dreamed about now becomes his nightmare. His suppressed thoughts are spewed out of his mouth unfiltered.



He is angry, judgmental and with a superior attitude, refuses to identify with the sentiments of his father and the restoration of his brother. His attitude is such that he does not even acknowledge the return and changed young man as his brother. He refers to him as “your son.”

The father tries to explain to the home boy that what he has done for his son and his brother is equally available to him at all times. But this information falls on the ears of the deaf and a heart that refused to understand.

Instead, he takes out his spread sheet where he has a listing of all the wonderful works and achievements done over time and presents them as a rationale for automatic fellowship and sonship. He does not realize that his attitude is more like that of a hireling than of a son. He just could not accept that all of his accomplishments at home did not make him more a son than his prodigal brother who was dead but is now alive, lost and is found.

Three men with their crosses are at the cross roads of decision making. The son who left home and, in penitence returns, is like the thief on the cross who asked of Jesus to be remembered, and is instantly justified.

The father of the sons, in all of his pain and suffering about the dysfunction of his family and their salvation represents God who is always willing and ready to accept and restore any sinner regardless of how messed up he or she has become, and to fully restore that person to wholeness full and free.

The “home boy” is reminded of his access to full sonship but although at home he does not grasp that which he claims to have an interest in, sonship. Like the other thief on his cross, he is so near to being justified and he misses that golden opportunity.

God Is Not Fair

Charges made against God are many and varied. One of the charges which he stops to answer is that of not being fair or equal in his appropriation of grace and mercy to a rebel who comes at the last moment asking for help. How could that person who has done so much for God and the kingdom of God, sacrificing life and resources in accumulating a long list of good works and deeds be left out of the kingdom and the one who came in at the last moment and did so little be ushered in in style and celebration?



In Ezekiel 18:25 the charge is made against God. “The way of the Lord is not fair.” One who believes in salvation by works and keeping of the commandments as a valid passport to paradise would tend to support the charge especially when the reference given is used.

God’s brief on the charge is quite sobering. He declares that, “when a righteous man turns away from his righteousness, commits iniquity and dies in it, it is because of the iniquity that he has done that he dies.” (Ezekiel 18:24-26.)

On the other hand, “when a wicked man turns away from the wickedness which he committed, and does what is lawful and right, he preserves himself alive. Because he considers and turns away from all the transgression which he committed, he shall surely live, he shall not die.” (Ezekiel 18:27, 28) NKJV

God requires that one “does”, “keeps”, “obeys” all the requirements given by Him. But unfortunately, these deeds of works do not contribute salvific credit to one’s account. The individual who turns his life over to God and by faith, lives the life, walks the walk and talks the talk and endures to the end, the same shall be saved and his sins shall not be remembered against him.

In Jesus’ visit with John on the isle of Patmos, He reminded his friend John of the importance of enduring to the end while overcoming all sins. “He who overcomes shall be clothed in white raiment, and I will not blot out his name from the book of life.” Revelation 3:5. This thought is repeated three times in this third chapter of the last book of the Bible.

“He, who overcomes, I will make him a pillar in the temple of my God...” (Revelation 3:12)

“To him that overcomes I will grant to sit with Me on my throne” (Revelation.3:21)

There is ample evidence in both the Old Testament and the New that God is quite consistent in His position and practice in applying the principle of justification by faith and faith alone and not by works to complete the transaction.

Like so many, Jonah had a problem in understanding how such a One as a holy God could patiently wait for individuals so deeply wrapped up in sinful practices to change their behavior and then pardon and justify them without some serious punishment. How could wicked Nineveh be let off without immediate application of the punishment predicted?



At the cross roads again are three sets of people expected to make very important decisions. The inhabitants of Nineveh, obviously wicked, evangelist Jonah assigned by God to work with these people, warning them of impending judgement from God if there is no evidence of a radical change in their life styles, and there is Jehovah with His concern for change.

Evangelist Jonah, within forty days, offered salvation to these sinners, which they accepted, repenting from their sins with fasting, and confessions. They received and accepted justification offered by Christ full and free.

Jonah had a very fruitful and successful evangelistic series resulting in dramatic and dynamic changes for the whole population. For this, he must be commended. In Jonah's mind a problem of credibility is developing. He thinks that he would not be looked on as authentic, one whose predictions are true. He also charges God for making promises which are not kept and therefore God's word is not reliable either. God is not fair.

Unfortunately, when the book of Jonah closes, there is no evidence that Jonah accepted God's explanation that He is more interested in the salvation and justification of the repentant sinner than the destruction of the wicked. There is no evidence that the hard working and successful evangelist even benefited from the generous offers of God to justify and pardon a sinner, not based on his performances but on his faith in accepting Christ as Lord of his life and persevering to the end.

The prophet Isaiah helps us to understand why we wrestle with the sentiments which lead us to conclude that God is not always fair in His dealings with sinful human beings.

“For my thoughts are not your thoughts, nor are your ways my ways.” Says the Lord. (Isaiah.55:8)

Bible students have often quoted or misquoted a statement made by the prophet Samuel when God directed to look for a replacement for King Saul who spent more time following his own selfish thoughts than carrying out the instructions of God. Saul, the people's choice and first king of Israel was endorsed and empowered by God to succeed. (1Sam. 13:14) But Saul drifted away from dependence on God and followed a progressive path of disobedience and stubborn reliance on his own unconverted thought processes.



God instructed Samuel, his prophet and mouthpiece to look for Saul's replacement. In speaking to Saul, Samuel's words were, "But now your kingdom shall not continue. The Lord has sought for himself a man after his own heart." (1Samuel. 13:14)

The question which is constantly raised is, "how could David, with his record as tainted with sin and failures as was his, be called "a man after God's own heart."? Does God have favourites?

Saul, as a sinner, had many opportunities to be forgiven and be justified fully by Christ. Samuel loved Saul and he hurt badly when he saw the consistent waywardness of the King. God had to remind Samuel of the futility of grieving over Saul. Saul eventually turned his face away from God and allowed Satan to enslave him permanently.

David on the other hand, an ordinary shepherd boy committed his youthful life to God and became the "servant of God" for life. Personal perfection was not his but personal dedication and commitment for life was his. Faith and trust in God became a signature of his Christian experience. With his faults and failures, he walked with God and unlike the majority of the kings of Israel he never allowed any other god or gods to rival or replace his trust in God. Listen to this sinner who is in serious trouble by breaking his connection with God.

"So David said to Nathan, "I have sinned against the Lord." And Nathan said to David, "the Lord also has put away your sins, you shall not die." (2 Samuel 12:13). That is instant imputed righteousness, which only God can give to a sinner who repents of his sins.

In our rush, let us not overlook the "however" which follows the forgiveness and the justification.

"However, because by this deed you have given great occasion to the enemies of the Lord to blaspheme, the child also which is born to you shall die." (2Sam.12:14).

In David's struggle with temptations and sin, he relied on God's mercy and grace to bring him through to eventual victory.



His parting death bed instructions to his son and successor, Solomon, reflect his deep understanding of the God he loved and trusted so implicitly.

Just listen to his counsel to Solomon. “As for you, my son Solomon, know the God of your father, and serve him with a loyal heart and with a willing mind; for the Lord searches all hearts and understands all the intent of the thoughts. If you seek Him, He will be found by you; but if you forsake Him, He will cast you off forever.” (1Chron. 28:9)

In the story of the husbandman related by Jesus, a number of labourers were hired at the beginning of the day for an agreed wage. At different times during the day, workers came and were hired on the basis of, “whatever is right, I will give you.” (Matt. 20:6) These late comers did not negotiate a contract of equal pay for equal work, but showed trust and faith in the husbandman to do what was just and right at the end of the day.

At the eleventh hour, some individuals came looking for work and were hired.

At the end of the work day, the husbandman started to pay those who came to work last before he paid all of the others. The husbandman gave them a penny and there was no problem until it was discovered that those who came on the last received the same penny as those who endured the full heat of the day and worked the required hours. It was then that trouble and discontent was expressed by those who worked all day. How could the householder consider it fair to have given the late comers the same pay as those who came early and worked the full day?

Jesus said that the kingdom of heaven is likened to this householder. Jesus pointed out to those who complained, that they had received that which they had agreed to and therefore there was no labour union breach of contract or moral fault committed. Additionally, the householder was within his right to determine his level of generosity and grace. Those who came to work at the very end of the day did not enter into any agreement. They just wanted to work and placed their trust in the husbandman that he would act right and do that which was right and fair. Salvation is not any man’s legitimate right. It is God’s voluntary gift to all who trust Him absolutely.

Ellen White makes an interesting commentary on this story about the kingdom of heaven.



“The first labourers of the parable represent those who because of their services, claim preference above others, they take up their work in a self gratulatory spirit, and do not bring into itself denial and sacrifice. They may have professed to serve God all their lives, they may have been foremost in enduring hardships, privation, and trial, and they therefore think themselves entitled to a large reward. They think more of the reward than of the privilege of being servants of Christ.”

“Did they bring into their work a living, trusting spirit, they would continue to be first; but their querelous, complaining disposition is un-Christ-like, and proves them to be untrustworthy.”

When God made that decision to make a human being, He did it without the help of any human being.

When He decided to make a partner for Adam, he did it without any assistance from Adam. When God put His redemptive plan into operation, He did it without any necessity for the input of the redeemed person to make it complete. Man’s recreation is God’s complete and perfect action, a gift from God to man.

Some of us dare to think that since Christ in His humanity was a perfect model, the only perfect man, fully man and truly man, then all who are justified by faith in Christ must now reach perfection, as it is in Christ. Christ’s mind was never contaminated with sin. He accumulated no guilt for which He needed to be forgiven or pardoned. Not even His chief accuser could find fault against Him. He is indeed in a category different from the rest of us , for all of us have sinned and have been found guilty and in need of help from someone better than we ourselves. All of our righteousness of which we are so boastfully proud has added up to dirty rags in God’s evaluation of perfection.

Our justification and our sanctification are gifts offered to all who look to Christ and accept His offer, a gift from the heart of One who so loved the world that He gave His only begotten Son that whosoever believes in Him should not perish but have life everlasting.



Of this gift, we are reminded in the words of the following quote:

Forever Grateful
You did not wait for me,
To draw near to you,
But you clothed yourself in frail humanity.
You did not wait for me,
To cry out to you
But you let me hear your voice calling me.
I'm forever grateful Lord to you.
I'm forever grateful for the cross.
I'm forever grateful to you,
That you came to seek and save the lost.

My Ways Are Not Your Ways
Ellen G. White; Christ's Object Lessons, p. 400



THE TRANSFORMING Power of the Holy Spirit For End Time Victories.

SALVATION BY LAW OR BY WORKS? (1888)



By 1888 the world membership of the Seventh-day Adventist Church was approximately 25000. In 1888, GI Butler was serving as the fifth president of the organization and served eleven years as president. His four predecessors accumulated a total eight years between them.

It was during the administration of GI Butler that two young men AT Jones and EJ Waggoner presented at the Minneapolis General Conference Session (1888), a series of sermons which seemed very unusual at the time since the core of these messages extolled the centrality of Christ in Justification by faith. The presentations were not creating any excitement, but rather a thumb down response. The coldness to these presentations was coming from key administrators of the church, who were strong proponents of obedience to the Law as man's correct response in meeting divine approval for justification and salvation.

It is documented and referenced earlier in this book that between 1863 and 1888 very little mention was made by church leaders, pastors and evangelists about justification by faith in Christ alone. The importance of keeping the commandments was duly emphasized more than Justification by faith.

The position of Waggoner and Jones was accepted by some, Ellen White included, but it was not welcomed by the leadership of the church.

Justification was subordinated to sanctification in that justification was seen to be only for sins of the past.

J H Waggoner, James White, and Uriah Smith, all expounded the significance of the righteousness of Christ to the past which was aided by the fact that, "In the first four decades, Adventist teaching on the Gospel of the reformation gave almost no place to the active obedience (life) of Jesus Christ. The emphasis was always on the death of Christ for the sins of the past. If the life of Christ was mentioned, it was only as exemplary."



The Church was charged for neglecting to preach Justification by faith as the reformers did. But the reformers could also be charged for neglecting to include obedience to the Law during their time.

The early Reformers preached Salvation by Grace through faith. When they were settled, they studied the scriptures and became more sensitive to the moral decadence which flourished within the church which they loved and of which they were a part. They addressed these issues in due course with equal energy.

In the decades between 1860 and 1888, the Seventh-day Adventist leadership perceived that the keeping of the Commandments needed to be emphasized because they were neglected in favour of justification by Faith in Christ at that time.

In the 1880's Jones and Waggoner, two young men were inspired to arrest this imbalance in emphasis by giving a series of presentations to the 1888 General Conference on the subject of justification by faith in Christ alone.

What Was The Substance Of These (1888) Messages?

Ellen White's summary of her understanding of the substance of the Waggoner and Jones' messages is reflected in the following quotation.

“The Lord in His great mercy has sent a most precious message through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour , the sacrifice for the sins of the whole world. It presented Justification through faith in the surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, merits, and His changeless love for the human family. All power is given unto His hands that he may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent.”

Unfortunately, this vital emphasis on the work and life of Christ, Justification by faith was not appreciated or accepted as inspired truth at the time because of entrenched bias towards obedience to the Ten Commandment Law and works as man's passport to salvation.



The leadership of the church, G I Butler and others were convinced that their understanding of Revelation 14:12, gave them the mandate for their position. “Here are they that keep the commandments of God and the Faith of Jesus Christ.”

This was the message and emphasis of the third angel’s message of Revelation 14, it was argued.

It is quite interesting that both sides, Waggoner and Jones, and Butler and Uriah Smith used the same text of scripture to support their preferred position. Neither side surrendered their entrenched position, so 1888 signaled a victory for Satan, Christ’s arch enemy.

Ellen White came forward and publicly declared that she supported the Waggoner and Jones’ position and declared that she herself was teaching those tenants for many years.

Butler and Ellen White developed a strained relationship after he wrote to her to get an opinion as to what law was referred to in Galatians 3. Was it the moral law or the Ceremonial law? In her reply to Elder Butler she expressed the opinion that that was a non-issue as it relates to Justification by faith. Butler did not take her response on the matter very kindly.

Her support for the position of Waggoner and Jones and now, not to give an unqualified opinion of the Law referred to by Paul in the book of Galatians, no doubt added to his closing of his eyes and mind to the fact that Waggoner and Jones as well as Ellen White were correct. They were for the refocusing on the centrality of Christ and His atoning sacrifice as the key to the Justification by faith without law and the works resulting from obedience to the law.

On the other hand, could it be that both sides were wrong, in not seeing the application and relevance of both positions? Why must the two functions be so separated as two independent and unrelated but necessary functions?

In a general sense, can we be guilty of, so often, wanting to segment that which God sees as whole and complete?

There is a Divine reminder, “My thoughts are not your thoughts, neither are my ways your ways, saith the Lord. For as the heavens are higher than the earth, so are my thoughts higher than your thoughts and my ways than your ways.” (Isaiah 55:9)



He will guide into all truth.

He will show you things to come.

He shall glorify Me (Christ)

He shall take of mine and show it unto you. (John.16:7-13)

Christ and the Holy Spirit work together without tension, in their appropriating to the sinner that which is required in preparation for judgment and atonement. Why should we work so hard to separate the two, Justification and Sanctification, Law and Grace?

The involvement of the Father, “this is My beloved Son, hear ye him,” and the life and work of Christ, the Son, ‘ lay down my life and I can take it up again,” and the work of the Holy Spirit, “I will send you another Comforter,” represent the united and complete work for the redemption of mankind by the Godhead.

It must always be kept in focus that Satan, that old serpent, is still the enemy of both God and man. He is the expert on all kinds of deception.

Use up your energies in debating the pros and cons in separating Justification from Sanctification and forget what the great controversy is all about.

Focus on keeping God’s Law and God’s Grace apart and miss out on resisting the devil and his distractions.

Try your best to segment the nature of Christ and in the meantime absorb the nature of Satan in heated debates.

We are still struggling to fully understand the “mystery of iniquity,” “the Mystery of sin,” “the mystery of godliness,” and “the mystery of Redemption.”

They will remain mysteries until our carnal and finite minds have been refreshed by the permanent indwelling of the Holy Spirit, transforming our thought processes to a level to fully comprehend such highly spiritual and redemptive processes initiated by the infinite Trinity.

Let us refocus our energies in cultivating our love for Christ who went to that cross in the midst of our rejection of him and there secured our redemption, full and free.



We have an enemy and it is not our fellowman. It is Satan and his cohorts. Let us join hands and complete his burial.

Christ has made our mission quite simple. “If I be lifted up, I will draw all men unto Me.”

“Love me and keep My Commandments. Love your neighbour as I have loved you.” In Jesus’ heart searching and plaintive prayer recorded by John, His emphasis was on the unity of His followers in carrying out His mandate to the world. Oneness does not require that we always see eye to eye. Christ has given to the Church different gifts so that different perspectives be brought from time to time and used for the up building of the body of Christ, The Church. We definitely need to find ways of harmonizing the diversity of our gifts to result in a stronger Church. Christ’s prayer is that we use the harmony which exists between the Trinity as our unifying model in presenting the plan of salvation to the world. Each member of the Godhead carries out a different but integrated function and they call it, One.

When the disciples stopped focusing on who was the greatest and most qualified or had the better ideas, and concentrated on understanding the work of Christ at Calvary, something great happened to them. They were of one accord and in one place. The Early Rains came and the Gospel of hope was preached. Thousands were drawn to Christ and committed with their baptism.

“If I be lifted up, I will draw all men unto me....”

Salvation by Law or by Works? (1888)

J. H. Waggoner, Justification by Faith. James White, Review and Herald, 10 June 1852, p. 24). Uriah Smith published A Declaration of the Fundamental Principles of the Seventh-day Adventists: The Sanctuary and the Twenty-three Hundred Days of Daniel VIII.

Testimonies to Ministers, p. 91, 92



THE TRANSFORMING Power of the Holy Spirit For End Time Victories.

THE COUNTDOWN TO THE SECOND ADVENT



By 1888 the world membership of the Seventh-day Adventist Church was approximately 25000. In 1888, GI Butler was serving as the fifth president of the organization and served eleven years as president. His four predecessors accumulated a total eight years between them.

It was during the administration of GI Butler that two young men AT Jones and EJ Waggoner presented at the Minneapolis General Conference Session (1888), a series of sermons which seemed very unusual at the time since the core of these messages extolled the centrality of Christ in Justification by faith. The presentations were not creating any excitement, but rather a thumb down response. The coldness to these presentations was coming from key administrators of the church, who were strong proponents of obedience to the Law as man's correct response in meeting divine approval for justification and salvation.

It is documented and referenced earlier in this book that between 1863 and 1888 very little mention was made by church leaders, pastors and evangelists about justification by faith in Christ alone. The importance of keeping the commandments was duly emphasized more than Justification by faith.

The position of Waggoner and Jones was accepted by some, Ellen White included, but it was not welcomed by the leadership of the church.

Justification was subordinated to sanctification in that justification was seen to be only for sins of the past.

J H Waggoner, James White, and Uriah Smith, all expounded the significance of the righteousness of Christ to the past which was aided by the fact that, "In the first four decades, Adventist teaching on the Gospel of the reformation gave almost no place to the active obedience (life) of Jesus Christ. The emphasis was always on the death of Christ for the sins of the past. If the life of Christ was mentioned, it was only as exemplary."



God's prophetic time clock was ticking off the events preceding the Second Advent.

The growing interest in the Second Advent of Christ became a universal focus. Like the first Advent, the message of John the Baptist became a priority—prepare to meet your God.

God inspired men to arise and call for repentance and revival. There was an awakening, a readiness, and a preparation to be ready for the imminent return of Jesus –The Groom is coming for His Bride.

The Protestant Reformation of the sixteenth century called for a new prophetic emphasis, a further searching of scripture to get a word of hope from the Lord Himself. The prophetic books of Daniel and The revelation began to yield treasure for their search.

One of these ardent Bible students and searcher for present truth was a simple Low Hampton, New York farmer named William Miller. Laying aside all commentaries, former views and prepossessions, Miller “used the Bible alone to research his conclusions on the Second Advent.” In the providence of God, three important things lined up, the place, the message and the messenger. America was the place. “America was good ground, prepared for the seed of the Advent.” “It was a land of liberty.”

“Where else could the message of the return from heaven of the Prince of the Church, the Lord Jesus Christ, have found root so securely? Fugitive from the flood of persecution, apostasy, and heresy through the Dark Ages, the prophetic plant of the Second Advent appeared here in the wilderness, where the air itself was freedom, where there was room for thought to grow and for conscience to breathe, where men adventured greatly and gave a welcoming hand to those of different faith.’

On the continent of North America, Miller's voice was heard like that of John the Baptist. He proclaimed with full gusto, the Second Advent of Christ, based on his understanding and interpretation of the twenty three hundred year/day prophecy of Daniel.

When that predicted Second Advent event did not happen on the date predicted and expected, a great disappointment was experienced.



That disappointment did not quench the confidence of those who were studying scripture that the Advent of Christ was a scheduled event and that there was a certain imminence to it.

From the root of the Millerite Advent emphasis came forth the Seventh -day Adventist church and movement with a continual searching of scripture for the substantiating of every doctrinal claim.

The Second Advent and the Seventh-day Sabbath:

William Miller busied himself in the preaching of the Second Advent of Christ.

‘The Seventh-day Baptist people, who were organized in England as early as the mid sixteenth century, appeared in America and in Rhode Island in 1664. With Stephen Mumford, they organized their first church in 1671. They emphasized a number of concerns which included the observance of the seventh day Sabbath of the Bible, the declension of spirituality in the religious world and the growing threat of Sunday legislation’.

Rachael Oates Preston, a Seventh-day Baptist was convinced that the keeping of the commandments of God, which included the seventh-day Sabbath worship of God, was a requisite for her pastor to conduct the communion service.

She confronted Elder Frederick Wheeler after some restraint, in the following manner: “I want to tell you that you better set that communion table back and put the cloth over it, until you begin to keep the commandments of God.”

The effect of the conviction and the sharing of the message of the Seventh-day Sabbath by Rachael Oates Preston can be summarized in the following quotation: “the truth of the Second Advent and the Sabbath were finally united in the Seventh-day Adventists, to swell into a loud cry over the whole earth.”

The Seventh-day Adventist congregation was launched and after many meetings and attempts to choose an official name, suggestions, ranging from “the Brethren”, “the little Flock,” “the Remnant people,” “the Sabbath keepers,” and “The church of God” were considered. The official name voted in May 1863, Seventh-day Adventist, was adopted.



The Seventh-day Adventist church organization does not see itself as another church organization in the line of scores of other churches and non-Christian sects, but a church called out by God in these last times to do a specific work in refocusing on a number of neglected biblical truths, to be shared with the world in preparation for the Second Advent of Christ. The church sees itself as “heirs of the Reformation movement,” in protest against teachings which cannot be sustained by a careful study of scripture, and additionally proclaiming those Biblical truths necessary for salvation and preparation for the Second Advent. The Seventh-day Adventist Church therefore believes and teaches, The Trinity, The Virgin birth of Christ, the sinless life and atoning sacrifice of Christ on the cross, the bodily resurrection and ascension of Christ to the right hand of the Father, salvation by grace through faith in Christ alone, Sanctification by the indwelling of the Holy Spirit, the Second Advent of Christ,, the non-immortality of man’s soul, the Seventh-day Sabbath of the Fourth Commandment, and the body as the temple of God and thus the emphasis on Health.

Heirs of the Reformation

Seventh day Adventist authors have stated their claim to be heirs of the Protestant Reformation as reflected in the following quotations:

“In these latter days, as God’s remnant workmen, we are called upon not only to reconstruct the reformation edifice, but to restore the early church structure as well, and to bring everything into harmony with the Divine blue print. We are even to restore original features omitted by the reformers. And we are likely to rebuild the parts distorted and rejected by latter-day perverters of the Reformation positions. Not only are we confronted by this dual task, but we are commissioned to finish this incomplete structure, carrying it through to consummation with the capstone of the present truth features of these latter days, thus bringing the full structure to completion.”

This statement outlines the seriousness with which the Seventh-day Adventist Church undertakes its challenge as a reformation movement.

Of particular interest is a statement made by Professor Hans LaRhondelle of Andrews University in which he declares, “the Advent movement, after 1844, is the Second great Reformation, continuing and completing the work of the first Reformation of the Sixteenth- century.



The Second Reformation therefore, is not a revoking of the first Reformation, but on the contrary, its consummation, its recognition and perfection! If the first Reformation is the restoration of the gospel with the saving doctrine of Justification by Faith alone, then the Second Reformation is the restoration of the Holy Law of God in the doctrine of sanctification by faith, and submission.”

However clearly stated is the perceived role, function and mandate of the Seventh-day Adventist church organization, there are those both inside and outside of the church who sincerely believe that the church as a corporate body has not fully grasped and carried the salvation by faith alone in Jesus Christ message for which the first reformers lived and died.

Is it salvation by grace through faith in Christ alone, or salvation by keeping the law (works) and grace in that order?

Is it now a de-emphasis on the sacrifice of Christ and a renewed emphasis on obedience to the law and obtaining perfection by keeping the law?

Historically, it can be demonstrated that the period between the organizing of the church (1863) and the 1888 crisis of understanding, there is very scant evidence of preaching which included justification by faith in Christ alone. Norval Pease, who researched the years, four decades leading up to 1888, concluded that: “The trend of the four decades ending in 1888 is evident. Up until the middle eighties, the subject of justification and righteousness by faith was particularly untouched in Seventh-day Adventist periodicals and books aside from occasional reference from James White.”

Dr. George Knight proffers a reasonable response as to why the Reformation’s basic tenant of justification by faith alone was not proclaimed as often as the Law was emphasized during this period leading up to 1888.

He states: “since nineteenth century Adventists lived in a largely Christian culture, they tended not to emphasize what they shared in common with other Christians. Why preach saving grace to Baptists or the importance of prayer to Methodists when they already believed these things?”

Knight submits that the method used by the evangelists and preachers of the newly organized church resulted in some negative side effects which included, a combative spirit, resulting from challenges to debate with anyone, those neglected doctrines, as the relevance of the Law and the Sabbath. (Debating was popular at that time.)



Such an emphasis on the Law and the Sabbath to the neglect of those doctrines held in common with other churches led to the charges that Adventists were legalists and non-Christian.

Knight's conclusion is that by the mid 1880's, "the church had done an excellent job in preaching what was Adventist in Adventism but had lost sight of the larger package that made Adventism Christian."

Was this neglect in presenting justification by grace through faith in Christ alone, a zealous desire to share other neglected but important biblical truths? Or was it a concerted effort to place the Law and works on an equal footing with grace and faith in the sacrifice of Christ? Or was it that some in the leadership of the church saw the law emphasis as an end time need just as salvation by grace through faith was the rallying cry of the Protestant reformers?

Knight added the thought that, Adventism needs a course "correction."

To admit the need for correction, the problem would first have to be recognized and identified. What was the issue to be corrected and who would make the necessary correction?

Knight identified the correction to the problem as, "giving a larger place to Christ and faith in Adventist theology and a less prominent role to the Law."

Since up unto 1888 the historic Adventist position and emphasis was on Law and works who then would be chosen to introduce the required reemphasis with Christ and faith where they ought to be?

Care must be taken that in order not to be charged for being legalists, by emphasizing the role and function of law in salvation, we neglect to place it in proper perspective, not in competition with grace but as a partner with grace, carrying out its proper function. Both law and grace function well in the sanctuary. They are at the same table of importance, one seated at the head of the table and the other seated at the other end.



Arthur W. Spalding, Origin and History of Seventh-day Adventists, vol.1,p20

Origin and History of Seventh-day Adventists, Vol. 1 p. 21

Ibid., p22

Ibid., p22

Ibid., p116

George R. Knight; Lest We Forget: Daily Devotional, p.69

Ellen White Last Day Events - The Loud Cry 6T p., 401 (1900).

LeRoy Edwin Froom, "The Advent Message Built upon the Foundations of Many Generations," in Our Firm Foundation, 2:81.

Hans K. LaRondelle, "Righteousness by Faith," p. 144.

Norval E Pease, "Justification and Righteousness by Faith in the Seventh-day Adventist Church Before 1900." p. 35

George R. Knight; Lest We Forget: Daily Devotional, p.226

Ibid., p 227

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Ibid., p 227



THE TRANSFORMING Power of the Holy Spirit For End Time Victories.

GLORIFICATION—A HEAVEN OR EARTH EXPERIENCE



Every normal human being desires a heavenly experience. At times, we create our own heaven and paradise to which our loved ones go at death and look down on us poor mortals who are still left alive in our world filled with unhappy people and things threatening our existence.

It is not unusual to attend a funeral service of a celebrity who scarcely, if ever, publicly confessed any connection to or belief in Christ or the Christian faith as an adult, but when eulogized or sermonized, he or she can be admitted to the heavenly realm on the basis of being an excellent philanthropic community builder, an excellent sports personality or entertainer.

But where is the evidence for such conclusions and practices in which we are engaged, or the authority to assign anyone to a hell or heavenly experience at death?

The Bible informs that God makes a distinction between good and evil, the wicked and the righteous.

It is easy for us human beings to run into a problem in our efforts to determine who is good from who is evil. We may think of the “wicked” as those who are actively and recognizably and publicly creating problems, terrorizing communities as compared with those engaged in “white collar crimes” who are just nice, friendly developers. We tend to look at the outward appearance while God evaluates the motives behind the actions. Where we were born and how we coped with the environment in which we were born and raised will also be taken into consideration in the final judgment and evaluation.

There are many myths created and brought forward regarding the assignments given to the dead and their “souls” after death. Some of these have survived from ancient civilizations and continue to influence our thoughts and practices regarding life after death and heaven after life.



Some cultures believe in the “transmigration and reincarnation of the soul” after death. After the death of the individual, the soul is released from the body and may enter into someone else, some animal or thing and thus continues living in that form.

Another concept is that at death, the soul of the person escapes from the body and travels to the nether world, in the depth or ends of the earth to a place made solely for the souls of the dead.

A further concept is that at death, the soul goes to an underworld. The soul needs to be nourished and therefore food was provided with the preserved body for such nourishment when required. The soul is energized during the night and returned to full activity with the rising of the sun in the morning. Certain royal persons could rise from the nether world and dwell among the stars.

Another belief is that the dead continue to live as spirits. The noises heard in trees and in the crackling of fire are the spirits of the ancestors’ resident in their communities. Ancestor worship is based on the belief that the dead are able to influence the living and are able to intercede on their behalf when necessary.

Based on the foregoing information (source: Wikipedia ask.com), there is no common definitive resting place for the souls of the dead. What is presented is a nebulous roaming spirit of the dead seeking some permanent resting place. These spirits are in a situation of eternal meaningless existence whether good or bad. Who would really want to exchange what we now understand as life and living for such even if seven or more wives are included in the package. If with difficulty one is able to cope with one wife now, wouldn’t seven create more stress in that mythical paradise and heaven?

According to Merriam-Webster’s Dictionary, the word “heaven” has been defined as, “the abode of God, the angels, and the spirits of the righteous after death, the place or state of existence of the blessed after the mortal life.”

“Paradise” -heaven is defined as, “the final abode of the righteous. An intermediate place for the departed souls of the righteous awaiting resurrection.”

Imagine being a God with your live and very active messengers (angels) around you, assisting in executing the affairs of this vast universe and at the same time these billions of bodiless souls from the time of Adam and Eve to the present aimlessly floating about your kingdom and residence seeking attention and a final resting place.



That smacks like a very untidy arrangement and so much unlike a God to allow such.

There must be some better and more rational plan to take care of the dead and rewarding the dead.

A careful search will yield to the searcher that there is a more rational and complete plan to properly deal with human beings made in the divine image and likeness.

God who declares that He is creator of heaven and earth and all in them, also states that human beings were made in His image and likeness and he was made good. (Genesis 1:26, 27) It was important to God that He also included in His statement that the residence He made for man on this earth was very good. There is no Biblical evidence that man in his innocence visited the heavenly residence of God. However, God visited man regularly in his earthly residence paradise.

When Satan, God's arch rival, successfully persuaded Adam and Eve that it was okay to disobey his Creator and the rules of his tenancy and not jeopardize the gift of life offered by God, that decision to experiment with disobedience resulted in a very serious breach between Adam and his creator. God had entrusted man with total management of planet earth. The "let them have dominion over" was now handed over and shared with the usurper who now had access to the minds of human beings, deceiving and encouraging to perpetual disobedience to God. The Divine comment was, "the heart of man is only thinking evil continually." "All have sinned and come short of the glory of God."

The situation of the human family was so tenuous that the one once made in the image and likeness of God had no energy or power to extricate himself from this rapidly deteriorating terminal and deadly situation not even if he had a mind to try to help himself. Isaiah said that, "the whole head is sick." "Darkness shall cover the earth and gross darkness the people."

Human beings joined Satan and became an enemy of God and all that God represents. To His enemies, God is a fire that consumes. (Deuteronomy.4:23-25; 9:3)

The presence of God manifests itself in the form of light which can be protective or destructive. At the burning bush, neither the bush nor Moses was destroyed by the burning.



In the Sanctuary, the presence of God was destructive only when disobedience manifested itself in those who should have obeyed. At the foot of the mountain, God instructed the people to prepare themselves for His meeting with them and avoid being destroyed and consumed by His manifested glory. (Exodus. 24:17; 19:8) God's glory is referred to as a consuming fire. (Hebrews 12:29; Deuteronomy 9:3)

When Moses descended from the mount after forty days of communicating with God, the reflected glory of God on his face was so evident that the people requested that he covered his face before coming in their presence. (Exodus 34:35). That was man to man and it created so much discomfort. When Elijah decided to represent Jehovah against the worshipers of Baal, the consuming fire of God was released upon the worshipers of Baal destroying all of the priests of Baal. (1Kings. 18)

Man's best efforts to be righteous enough to stand alone in the presence of Divinity prove to be seriously inadequate. It is classified as "filthy rags" in the evaluation of God. (Isaiah. 64:6) That is what the loss of innocence has done to the human family, once made in God's image and likeness.

But God has not left man, the crown of His creative activity, to flounder around hopelessly looking for a resting place and a respite from the growing weight of the burden resulting from his perpetual dysfunction.

The Divine commitment was specific and clear. "I will put enmity between thee and the woman, between thy seed and her seed." (Genesis 3:16). The apostle Paul added his understanding to this Divine arrangement. "God made Christ to be sin for us who knew no sin, that we might be made the righteousness of God in him." (2 Corinthians 5:21). Herein lies the secret of man's redemption and rehabilitation.

Christ, a member of the godhead, humbled himself, took upon himself the form of a servant and was made in the likeness of men.....He humbled himself and became obedient unto death, even the death of the cross. (Philippians 2:8, 9) God's reaction to man's sin was poured out upon Christ at Calvary on his cross. Christ, a member of the Trinity, voluntarily took our place, and as man, our guilt and God's rejection and separation, but in doing so made a bridge between God and man so that any human being who chooses to commit and obey the will of God as outlined to Adam and Eve in the Eden paradise, may safely cross over



from the side of darkness and death into the light of divine glory and life eternal without fear of being consumed by God's holiness and glory.

Christ's victory over both sin and Satan allows all obedient human beings to share in that victory, no longer a victim but a victor.

The apostle Paul assures that all who suffer with Christ and for Christ will one day share in the glory of Christ.

"If children, then heirs; heirs of God, and joint heirs with Christ, if so be that we suffer with Him, that we may be also glorified with Him." ((Romans 8:17) But there is a warning and a caution given by the apostle. "Let your manner of life be worthy of the gospel of Christ." (Philippians 1:27)

The Evaluation

Before any one is given glory or access to heaven, there will be an evaluation of life to determine fitness for heavenly residence. Jesus gave repeated warnings about this evaluation of life and the results. It is called, The Judgment. He spoke of separating the sheep from the goats, good fish from the bad fish, wheat from the tares, the just from the unjust. (Matt. 25:41-46) When that separation finally takes place, those who have not availed themselves of the second chance to choose eternal life offered by Jehovah in Christ our Redeemer will be destroyed by the fire prepared for the Devil and his angels and by the brightness emanating from the presence of Christ at His second Advent as King of Kings and Lord of Lords. This planet will be renewed and rejuvenated after one thousand years of rest.

The Dead Asleep In Their Graves

Jesus always referred to death as a sleep. When one goes to sleep, he is not aware of that moment he fell asleep. When sleep takes over, he does not know what goes on when he is asleep. He goes to sleep with the expectation of waking or being awakened. That idea of sleep is reinforced by the word chosen to identify the residence of the dead. That word is "cemetery." The definition of the word cemetery is: "the sleeping place" where the remains of dead people are buried.

When Lazarus died and was buried, Jesus did not go to heaven or some nether world to find his soul. Jesus went to the cemetery where he was buried, "to awake him out of his sleep."



All dead and buried human beings remain dead and buried until the resurrection when the resurrected Redeemer will return to give rewards according as the life's records reveal.

The assurance from Jesus Himself is that, "this is the will of my Father that everyone that beholdeth the Son and believeth on Him should have eternal life; and I will raise him up at the last day. (John 6:40)

The Scriptures make it quite clear that the dead remain in their graves until the Second Advent of Christ at the last day. The author of the book of Hebrews, after listing some outstanding Bible characters who suffered and sacrificed their lives as a result of their faith in Christ, concluded, "and these all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect."(Hebrews 11:39, 40)

Both the good and the wicked wait in their sleeping places until that day of resurrection when Christ returns to give rewards according to their works. (Isa. 13:5-7; 59:18; Dan. 7:22) In that state of sleep and death, they do not know anything. (Ecclesiastes 9:5, 6, 10.)

After separating the righteous from the wicked, both the righteous living and the righteous dead will be joined together to spend a thousand years together in heaven in rehabilitation and rejuvenation before returning to planet earth to take up permanent residence here on paradise restored. During that same time period, both the wicked dead and the wicked living would have been destroyed by the very effulgent light coming from a glorified Christ and his angelic entourage. Planet earth would have enjoyed a thousand years of rejuvenation and restoring all of its energies plundered and abused during our sinful regime.

God's final act is to rid His beautiful planet of every vestige and reminder of the destruction engineered by Satan since the loss of this planet to him by Adam. Fire, unquenchable fire will be used to sterilize and sanitize everything, including Satan and his angelic supporters and all disobedient human being who supported his rebellion and did not accept the pleadings and the offer of the Lamb, slain from the foundation of the world.

With the greatest pleasure, Christ our great Conqueror and defender is able to hand over to the redeemed saints a new earth with every thought of sin and evil completely removed from the mind and the planet.



That sad story with which the Bible began in the book of Genesis, telling of the fall of man, is now reversed in the book of Revelation by the restoration of man in all of his pristine glory reflecting the light flowing from our Redeemer who chooses to set up his residence on this planet.

So many beautiful things are projected for this new situation that our human minds are not yet able to conceptualize or visualize or even fantasize and be correct.

The apostle Paul under inspiration, tells us that, “eye hath not seen, nor ear heard, neither has it entered into the heart of man the things which God has prepared for the redeemed.” John, the last disciple to receive that personal visit from his friend, the resurrected Jesus, was told to write out all that he had seen and heard because it was true. So he wrote, “I saw a new heaven and a new earth. God’s dwelling place is now among the people and He will dwell with them. There will be no more death, mourning or crying or pain.

Isaiah added his perspective to the future prospect. “The wolf will live with the lamb, the leopard will lie down with the goat, the calf and the lion and the yearling together; and a little child will lead them.” (Isaiah. 11:6) NIV. And just think of it that, “from one Sabbath to another shall all flesh come together to worship.”

There will be no night there. “And the city has no need of the sun or moon, for the glory of God illuminates the city. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light and they will reign forever and ever...” (Revelation 21:23; 22:5) NIV.

In this breath taking picture of a future made possible by Christ’s sacrifice and victory on the cross on that hill, is the consummation of the marriage of Justice and Mercy, Law and Grace, Justification and Sanctification and now the Glorification of Christ and his personal treasure, the redeemed saints , His Bride.

It is again eternal heaven on earth.

‘I’m forever grateful Lord to You.
I’m forever grateful for the cross.
I’m so glad you came to seek and save the lost’.



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- i. Arthur W. Spalding, Origin and History of Seventh-day Adventists, vol.1,p20
 - ii. Origin and History of Seventh-day Adventists, Vol. 1 p. 21
 - iii. Ibid., p22
 - iv Ibid., p22
 - v Ibid., p116
 - vi George R. Knight; Lest We Forget: Daily Devotional, p.69
 - vii. Ellen White Last Day Events - The Loud Cry 6T p., 401 (1900).
 - viii. LeRoy Edwin Froom, "The Advent Message Built upon the Foundations of Many Generations," in Our Firm Foundation, 2:81.
 - ix. Hans K. LaRondelle, "Righteousness by Faith," p. 144.
 - x. Norval E Pease, "Justification and Righteousness by Faith in the Seventh-day Adventist Church Before 1900." p. 35
 - xi George R. Knight; Lest We Forget: Daily Devotional, p.226
 - xii Ibid., p 227
 - xiii Ibid., p 227
 - xiv Ibid., p 227



THE TRANSFORMING Power of the Holy Spirit For End Time Victories.

HOLY SPIRIT OR HOLY GHOST?



If you are listening to the reading of this article or you are reading it for yourself, it means that our God, in mercy and Grace has seen you through another year in spite of personal challenges with which we have had to cope during the year.

At the end of one year and the beginning of another, many of us have cherished mixed feelings regarding whether we ought to make resolutions and plans for the New Year. We procrastinate in the count down of days left in the old year from making those important decisions because we remember our broken promises of the past. In our minds, we secretly pledge that we will do so much better beginning January one. We hesitate to make a public declaration because there will be too many witnesses to remind us of those broken promises of the past. There are some who cherish the sentiment that a pledge made on the first day of the year is more lasting than one made on February one.

January one has sneaked up on us and because of some overwhelming reason we have yielded to our fears and have not yet shared with our God the plans we have for the New Year. If you began this year afraid to make that important renewal of your life, the commitment of your God given gifts, talents and resources to be used in the sharing of the Gospel of hope because you are afraid of failure, you have already failed.

Thank God, we have not been left on our own to grapple with our weaknesses and our fears. Our Redeemer Jesus Christ has not left us as orphans but has made available to each of us a Comforter, the Holy Spirit, with a specific assignment to teach us, to guide us, to comfort us when the Devil tempts us to be afraid or tries to keep us from specific commitments with Jesus.

The Holy Spirit has been given to us to help reproduce in us that image and likeness which we have lost because of the perpetual presence of sin competing for our attention. Our only way to possible success is to make a full commitment to God and publicly tell that Devil whose side you are on.



You may recall that poem entitled “King Bruce and the Spider.” King Bruce, king of Scotland was defeated by the enemy and lost his throne. He ran away and hid in a cave, depressed and drowning in hopelessness. One day, as he lay on his back and looked up at the ceiling of his cave, he saw a little spider that had a problem. That spider was hanging from a web which it tried to get from one part of the roof to another. It tried once, thrice, four times, five times but without success. The king continued to watch the little creature. What will it do next? The spider continued trying and trying until on the seventh attempt, the web connected to the other part of the cave where the spider wanted it to go. Bruce quickly learned a vital lesson. If at first you don’t succeed, try and try again. The king left the cave encouraged and motivated. He rallied his faithful supporters and tried again and won back his kingdom.

Because you have tried once or twice to live an improved life with Jesus in control and failed is not a good enough reason to think of giving up. The alternative is a bottomless pit of hopelessness. Don’t ever convince yourself that living without a God approved plan or the strength of will to make a commitment is better than having a plan or a specific goal and daily asking for Divine aid to see you through the year.

God’s Commitment.

Let us examine a few things about the commitment of our God to His children.

Jesus had only a few days left before His betrayal, denial, crucifixion and burial. These men had the most intimate connection with the Master Himself, and yet they remained so human, so selfish, self- seeking and so imperfect. What a hopeless bunch of privileged human beings. But Jesus refused to give up on them. What He did in those final few days on earth with them, was to make a promise with them, a commitment to them.

To them He said: “I will be leaving you shortly. I know that at this time you are only thinking about who is the greatest and most qualified to occupy office positions. You are wondering about greatness and prestige instead of service. But when I leave you, I am going to send you another Comforter. When He comes, He will guide you into all truth. He will work with you on how to think right and do the right things. He will teach you how to live temperate lives. He will even help to prepare you to face that final judgment. (John 14:26) (Paraphrased)



This gift from Jesus should never be underestimated nor should anyone neglect to take that gift, unwrap it and cherish it. Jesus knew quite well His role in the redemption process. He also took time to introduce the Holy Spirit and identify His role in preparing the redeemed for acceptance by the Father.

Holy Spirit or Holy Ghost?

The two names used, Holy Spirit and Holy Ghost are used or have been used as synonyms for the third Person of the Trinity. The Holy Spirit has been preferred in recent times and in recent translations because the general English term “ghost” has increasingly come to refer only to the spirit of a dead person.

Spirit has its origin in the Latin derivative, “spiritus.” Ghost has its source in the Old English term, shared by all Germanic languages, “Geist.” The King James Version has used them interchangeably. Both words “spirit” and “Ghost” refer to the breath, to its animating power and to the “soul.”

The proof of the effectiveness of the work of the Holy Spirit is evidenced in the transformation which took place in the lives of ordinary fishermen and ordinary people who in a few days became sanctified Fishers of men.

What transpired in the lives of these fellow sinners between the resurrection and Pentecost under the transforming and energizing power of the Holy Spirit was not a temporary experience that would wear away in a few days. It was a life changing experience that became a permanent signature of the power of God to keep a promise.

Being transformed from a sinner to a saint is not something that a human being can achieve on his or her own regardless of how macho we want to believe we are. There is something in each of us that makes us thrill when we can be applauded for success. However when it pertains to sainthood, there can be no self-imposed accolades for being a self-made saint.

A solemn reminder is shared with us by Ellen G White: “you cannot atone for your past sins, you cannot change your heart, and make yourself holy.” (Steps to Christ, p 55.)

Perhaps a worse position to be in is to feel so self-assured that all is well, that there is no need to ask for help. I can recall a friend of mine who was boasting that he had not sinned for the last six months.



Since all of our assumed righteousness and good works account as valueless for salvation credit, then the million dollar question is, “from whom shall we request help?” EG White comes to our rescue.

“As your conscience has been quickened by the Holy Spirit, you have seen something of the evil of sin, of its power, its guilt, its woe and you look upon it with abhorrence. You feel that sin has separated you from God and, that you are in bondage to the power of evil. The more you struggle to escape, the more you realize your helplessness.” (Steps to Christ, p.53.)

Two very important steps must now be taken after the sinner sees himself or herself as God sees him.

Step One: Come to Jesus just as you are. Jesus will introduce you to the Holy Spirit, The Comforter, who will patiently teach you, guide you, and help you to live a life of temperance and prepare you not only to face the final judgement but also help you to pass that final examination.

“It is the will of God to cleanse us from sin, to make us His children, and to enable us to live a holy life. (Steps to Christ, p.55, 56.) You can face the unfolding year with hope and confidence because you are not alone.

Jesus’ earthly ministry is significantly intertwined with the Holy Spirit. He was conceived of the Holy Spirit and born of Mary. (Matt. 1:20)

The Spirit was given to Jesus without measure. (John 3:34).

The baptism and anointing of Jesus were affirmed by the Holy Spirit descending from heaven and resting upon Him in the form of a dove. (Matt. 3:13-17; Mark 1:9-11; Luke 3:21-23)

Jesus is led by the Holy Spirit to the wilderness where He engages in prayer and is tempted by the Devil. (Matt. 4:1).

Jesus casts out devils from the blind and mute man by the Spirit. (Matt 12:28).

Jesus rejoices in the Spirit as He thanks His Father. (Luke 10:21)

In the garden of Gethsemane, Jesus reminded His sleepy disciples that the Spirit is willing but their flesh is weak. (Matt. 26:41)



Jesus, through the eternal Spirit offered Himself without blemish unto God. (Heb. 9:14)

Jesus promised His followers that after His departure, He would send them His Holy Spirit as a Comforter and the Holy Spirit will bear witness of Him. (John 15:26)

This close relationship between Jesus and the Holy Spirit, so evident in His incarnate ministry also existed before His incarnation.

Jesus as Creator.

The Scriptures portray Jesus as the Creator of our planet.

“In the beginning, God created the heavens and the earth. (Gen. 1:1) And the Spirit moved upon the face of the waters. (Gen. 1:2). John in the New Testament, reached back to creation and says, “in the beginning was the Word, and the Word was with God. He was in the beginning with God

All things were made through Him and without Him nothing was made that was made. In Him was life and the life was the light of men.” (John1:1-3)

When Saul was anointed king of Israel, the record states that, “the Spirit of the Lord will come upon thee, and thou shalt prophesy with them and shalt be turned into another man”. God gave him another heart.” (1Sam. 10:6, 9)

Empowered by the Spirit.

When Moses was called by God and assigned to confront Pharaoh to free the enslaved Israelites, Moses was overwhelmed by fear and the magnitude of the responsibility. He expressed to God how incapable he was to lead out in this grand liberation movement. God’s response came in the form of a series of questions followed by a personal commitment and promise.

The question. “Who made your mouth?” (Ex. 4:11, 12). The promise. “I will be with thy mouth. I will teach thee what thou shalt say. I will teach thee what thou shalt do.” (Ex. 4:15)

Two men are chosen and given leadership positions at different periods in the life of God’s church. We cannot help but notice the extent of the Divine involvement and commitment to empower both men to succeed in the carrying out of such heavy responsibilities on behalf of God and the success of His Kingdom.



In the case of Moses, we do not find the mention of the Spirit by name to empower and equip as we do in the case of Saul. Both men are given the prophetic gift to speak to the people on behalf of God as they executed the mission.

Peter however reminds us that, “prophecy came not in old times by the will of man but holy men of God spake as they were moved by the Holy Ghost”. (1Peter1:21)

The Holy Spirit of God was given to the leaders of God’s people to empower, to teach, to show them what to do and to guarantee success.

When God called Moses, Moses saw himself as, distrustful, slow of speech, timid and afraid.

“He was overwhelmed with a sense of his incapacity to be a mouthpiece for God to Israel. But having once accepted the work, he entered upon it with his whole heart, putting all his trust in the Lord.” (PP.p.255)

Saul, the first king of Israel was the people’s choice. God respected the wishes of the people and did His part to guarantee the success of His kingdom in the hands of the newly elected leader. God shared His Spirit with Saul. (1Sam. 10:6, 11)

Concerning Saul, Ellen White comments: “when called to the throne, Saul had a humble opinion of his own capabilities, and was willing to be instructed. He was deficient in knowledge and experience and had serious defects of character. But the Lord granted him the Holy Spirit as a guide and helper, and placed him in a position where he could develop the qualities requisite for a ruler of Israel. Had he remained humble, seeking constantly to be guided by divine wisdom, he would have been enabled to discharge the duties of his high position with success and honour. Under the influence of divine grace every good quality would have been gaining strength, while evil tendencies would have lost their power. This is the work the Lord proposes to do for all who consecrate themselves to Him.” (PP.p, 632, 633)

A Very Sad Comment.

“But the Spirit of the Lord departed from Saul.” What a sad commentary after such a great start in ministry and mission.



Saul worked hard in the “field”, but on the wrong project and with the wrong focus. He consumed much time, energy and resources but on the pursuit of the wrong enemy. Saul remained as leader of God’s people for many years without God’s guidance and instruction from His Spirit. It must be noted that when God’s Spirit departed Saul, another spirit entered the leader, an evil spirit. (1Sam. 10:14).

Saul remained as leader and king but no longer a spiritual leader. He was a fighting soldier but no longer fighting in God’s armour. He was receiving communication but no longer from God’s Spirit.

When Saul saw a crisis looming ahead as the Philistine army came in for the kill, Saul cried out to God for intervention. “And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets.” (1Sam 28:6) Saul had grieved the Holy Spirit away and Satan took complete control of the first king chosen by Israel.

“It is a perilous thing to slight the reproofs and warnings of God’s word or of His Spirit. Many like Saul yield to temptation until they become blind to the true character of sin. They flatter themselves that they have had some good object in view, and have done no wrong in departing from the Lord’s requirements. Thus they do despite to the Spirit of grace, until its voice is no longer heard, and they are left to the delusions which they have chosen.” (PP. p. 635).

Jesus, with a story, illustrated how unsafe it can be for us human beings, with the best of intentions, put forth every effort to get a victory over some sin in time for the New Year or during a week of spiritual emphasis. You want to enjoy the celebration as the devil is dethroned and cast out of our lives. Unfortunately, whatever the particular sin was that has been overcome, has not been replaced with some positive approved activity for Jesus to fill the spot left vacant in the mind. As the Devil passed back to see how things are going with you now, to his surprise, the room is still vacant. Nothing good is going on in your life for Jesus. So the evil spirit goes and contacts some other spirits more wicked and when they returned, the room is still clean, swept, sanitized, but empty. All the spirits opened the unlocked door and take up occupancy. The latter state is now worse than the former. (Matt. 12:44)

The lesson to be learnt about Devils is: once you get a victory over some besetting sin, don’t take it for granted that the devil has left you alone.



As long as you are alive, he will be hanging around to see if there is a vacancy. The Holy Spirit and Jesus must get your invitation immediately to come and take up permanent residence. When they are in residence and Satan comes knocking at your door, let them answer the call. This is our only guarantee of continual victory.



Pastor Everett W. Howell was born on the island of Barbados. He has been married to Audrey Boyce for fifty five years and they have two children: Richelle, a nursing administrator, and Siegfried, a science teacher.

Pastor Howell has been in ministry with the Seventh-day Adventist church for the past sixty (60) years beginning January 1st, 1957. He is a graduate of the University of the Southern Caribbean (then CUC), Oakwood University, and Andrews University. He is a certified Family Life Educator (AU); and holds a Dip. in Sociology from London.

His service in SDA ministry is extensive. He has served as a missionary to Britain; in the British Union as Secretary and Stewardship Director; in the South England Conference as Personal Ministries Director and Stewardship and Community Services Director. In the Caribbean Union he has served in the areas of Secretary, Stewardship, Personal Ministries and Youth and in the East Caribbean Conference as President, Secretary, Personal Ministries Director, Youth Director, Education Director, Community Services Director, Stewardship Director, District Pastor, and teacher. He has also lectured at the University of the Southern Caribbean.

Pastor Everett W. Howell has authored a number of publications including: *A New Beginning*; *In The valley of the Shadows.*; *Who Then is My Neighbour*; *Marriage and the Family, Resisting the Threats*; *Three Crosses on a Hill*; and *Justification by Faith (Unpublished)*. He has also written *A Hand Book, Biblical Concepts on Christian Stewardship, for Pastors and Elders*.