

THE CSDA *Signet*

“And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO YAH” (Exodus 28:36)

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Sued *by a* FICTITIOUS PERSON

Yes, reader, you have read correctly; I have been “sued by a fictitious person.” That is, I am a natural person, a real human being with thoughts, feelings, conscience, mind, body, and spirit. My major adversary in the instant lawsuit is “a fiction,” a mere “creation of law,” a “man-made fable,” accorded by law the rights of natural persons, along with immortality – the General Conference Corporation – “a legal entity formed to hold title to General Conference assets, to serve the General Conference in carrying out its purposes, and to receive gifts and legacies for the General Conference unincorporated (or the spiritual Church).” Joining as co-plaintiff with said creature of law is the Church – its administrative body taking responsibility, and referred to in the complaint as “an unincorporated association, [representing] the interests of the . . . Church.” History reveals in the early 13th century Pope Innocent IV developed the concept of a corporation as a *personae fictae*, – a fictitious person – or an artificial person, that was created and controlled by papal authority. This led to the legal separation of an artificial person – a “corporation” from a natural person – a human being. (John Dewey, “The Historic Background of Corporate Legal Personality,” Yale Law Journal, Vol. XXXV, April 1926, pages 655-673)

Now, you may ask, what is so incredible about this scenario? Well, you pose an interesting question. Of course, this is not the first time such a suit has been filed. What is most inconceivable about the matter is the particular religious organization from which this lawsuit originates – the Seventh-day Adventist Church. What, you may ask, is so unbelievable about the Seventh-day Adventist Church initiating a lawsuit, and that, in league with a “fictional person?” I will take the rest of the space here to explain.



The Seventh-day Adventist Church (according to their own encyclopedia) is “a conservative Christian body, worldwide in extent, evangelical in beliefs, and professing no creed but the Bible.” They further state “the church is administered by a representative organization ranging from the local churches, through the conferences (or mission, or sections, the terminology varies in different countries) and unions, to the General Conference, with its 11 divisions in various parts of the world.” (volume 11, page 575) One would conclude that the General Conference speaks as the supreme representative and authority of the international body of Seventh-day Adventist Church members, and this is confirmed by the SDA Encyclopedia (volume 10, pages 583-585).

It is also significant to explain what SDAs (as they are often called) refer to as “the Spirit of Prophecy.” The SDA Encyclopedia says, “Seventh-day Adventists apply the term spirit of prophecy to the operation of the gift of prophecy, one of the “gifts” of the Spirit (see 1 Corinthians 12:4, 7-11, 28; Ephesians 4:11-13), and thus to the literary productions of Ellen G. White, a cofounder of the church and one whom Seventh-day Adventists regard as having been the recipient of the gift of prophecy in the Bible sense of a duly accredited and authoritative spokesperson for God.” (volume 11, page 691)

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The Seventh-day Adventist Church has, from her inception, majored in being a “commandment-keeping” movement. That is to say, the members profess to keep all of the Ten Commandments, not just nine of them. Of course, they point out that the Sabbath commandment is the one controverted throughout Christendom. I want to begin my explanation now by detailing how the Plaintiffs in our controversy are breaking every sacred tenet of the commandments of God through filing a civil lawsuit to protect their “trade name” via the “sword of Caesar” – “It is time for Thee, [YAHWEH], to work: for they have made void Thy law.” (Psalm 119:126; brackets and name for “LORD” supplied)

Notice what the Bible says: “Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.” (Romans 13:10) And further, “Though I speak with the tongues of men and of angels, and have not [love], I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not [love], I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not [love], it profiteth me nothing.” (1 Corinthians 13:1-3) Obviously, love, that is, unconditional love (that quality of love that reflects the character of God Himself) is the prime factor in considering who is truly a “commandment-keeper.” The General Conference has proven her loss of compassion in violating the second great commandment, “Thou shalt love thy neighbour as thyself.” (Matthew 22:39) The Savior gave further counsel with respect to treatment of others: “Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.” (Matthew 5:43-48) This lack of love is not unique to this generation, as the Bible indicates, “Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?” (Malachi 2:10) Speaking of professors of a religion devoid of love, Ellen White writes, “Professing to be the followers of God, they had turned from the holy commandment, and were as salt that had lost its savor.” (The Signs of the Times, March 14, 1895)

Now, having dealt with the core motivation of the law of God, let us break down each of the first four commandments and see how my adversaries have erred.

The First Commandment: “Thou shalt have no other gods before me.” (Exodus 20:3) If at any time, a person or church places anything, whether it be opinion, person,



doctrine, policy or property, before the performance of love toward their Creator, this commandment is being violated. My allegation is that the General Conference has positioned her “good name,” that is, her corporate image in estimation of assets, above the God of Heaven. This amounts to the “love of money” more than the love of her Maker. See what the Scriptures say: “No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.” (Matthew 6:24) And, “they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.” (1 Timothy 6:9-11)

The Second Commandment: “Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And showing mercy unto thousands of them that love me, and keep my commandments.” (Exodus 20:4-6) The General Conference Corporation is a “fictional person” or image of a natural person. Society has structured the legal system in such a way as to make owning property by a church nearly impossible without creating a holding company or legal corporation. The Seventh-day Adventist Church has opted to form an image of herself for said purpose. If the Church had stopped here, there would have been no transgression. However, the commandment says not to “bow down thyself . . . nor serve” “any likeness” of what God has already created. In opting to employ the General Conference Corporation to initiate lawsuits, the Church now bows herself down in a mode of worship, praying for this “fictitious person” to somehow defend her and protect her from her adversaries. Rather than seeking deliverance in El Shaddai, the Almighty God and supreme provider, she resorts to “man-made fables” in place of divine power. Ellen G. White, cofounder of the Seventh-day Adventist Church wrote: “Some will be honest when it costs nothing; but when policy will pay best, honesty is forgotten. Honesty and policy will not work together in the same mind. In time, either policy will be expelled, and truth and honesty reign supreme, or, if policy is cherished, honesty will be forgotten. They are never in agreement; they have nothing in common. One is the prophet of Baal, the other is the true prophet of God.” (Lift Him Up, page 287) The General Conference now worships policy and the ways of the secular world more than God Almighty.

The Third Commandment: “Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.” (Exodus 20:7) This commandment could be developed in a long dissertation. Let me make this as brief and simple as possible.

Every name that God has and every name that He has ever given to His people originates in Him, and belongs to Him. It is unregenerate man's desire and motivation to invent a better name than God can give, such as was the case in Gen. 11:4, ". . . let us make us a name, lest we be scattered abroad upon the face of the whole earth." Those apostates were not satisfied with the promise of God demonstrated in the rainbow. The name He had given them was not sufficient. And, it is the case with my current adversaries. They were not satisfied with the name the Almighty had blessed them with— Seventh-day Adventist. They sought to "make a name" for themselves via the Federal and State trademark laws of the United States of America. In the act of submitting their name to the government policy for protection, they unwittingly altered the meaning and value of their "God-given name." Ellen White had clearly stated that "[Seventh-day Adventist] is the name the Lord has given us." (Letter 10, 1902; brackets supplied) Throughout the Bible, the principle is illustrated over and over that YAHWEH will fight the battles for His people. There is never the necessity of taking up "carnal weapons" in self-defense. Unfortunately, the General Conference has employed the sword of Caesar as method of choice in protecting their "new name"— Seventh-day Adventist®. Yet, some may ask, "What new name? It sounds and looks the same to me!" But, that is the essence of the deception— "spiritual things are spiritually discerned." The original name was a "God-given and God-protected name;" the Federally registered and protected name is different as to both its function and character.

The Fourth Commandment: "Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it." (Exodus 20:8-11) The SDA Church teaches that the Sabbath is the "seal of God." This is the commandment in which she majors. This is the divine mandate that she prides herself in restoring to its rightful place in Christendom. In the doing of this, she considers herself as "the repairer of the breach." (Isaiah 58:12) The Apostle Paul warned all believers, "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." (2 Corinthians 3:5, 6) This principle ought to have been sufficient to arrest the prideful channel taken by the General Conference organization. Since the letter of law does not fulfill the law of love, all of the SDAs' efforts to keep Saturday as the "seventh day" and convince others of the righteousness of such observance has been of no more value than the "filthy rags" of self-righteousness. (Isaiah 64:6) When the spirit of law is neglected, the legal form of righteousness denies "the power of God unto salvation," (Romans 1:16) and as such, becomes a death sentence of sorts for the adherent. All religions of this type are "as dry as the hills of Gilboa." (Ellen G. White, 1888 Materials, p. 557)

Since the Sabbath commandment is so prominent among Seventh-day Adventists, it would be proper to develop the General Conference transgression in more detail. The author of Hebrews has this to say, "For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. For if [Joshua] had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief." (Hebrews 4:2-11) This "Sabbath Rest Principle" to which the Apostle refers indicates the spirit of resting in Christ with full trust in the Providence of God. The seventh day becomes to the Christian a "time mark" that reminds us of the intimate, restful relationship we experience in connection with the Savior. There is no saving grace per se in keeping the seventh day Sabbath, but when we keep ourselves holy, and that is to say, healthy in spirit, we observe the Sabbath as "a sign between [Elohim/God] and [His believers], that they might know that I am [YAHWEH] that sanctify them." (Ezekiel 20:12) The writer of Hebrews continues, "Follow peace with all men, and holiness, without which no man shall see [YAHWEH].:" (Hebrews 12:14) The Sabbath, then, is a representation in time that we are God's children, living in the sanctified life of growth in Christian graces. [brackets supplied]

The Bible is certainly a sufficient foundation on which to base my conclusions, but I am compelled to add what I consider an inspired section from the 1895 General Conference Bulletin, "Now I want to state a little further upon the principle that no Christian, being a citizen of the kingdom of God, can of right start any procedure in connection with civil government. After it is started by the government itself, that is another question . . . I repeat therefore, that upon the principles which govern kingdoms and governments, the very principle of the law in heaven, or law in earth, a Christian cannot start any procedure in connection with civil government. And of all Christians, SEVENTH-DAY ADVENTISTS cannot do it. The very keeping of the Sabbath forbids it." (Alonzo T. Jones, Sermon 7, para. 28, 29; caps supplied)

The loss of trust in and reliance upon the Creator has revealed the true character of the General Conference. She has not entered into that rest described by the Apostle. She has overtly violated the principles of love pertaining to man's relationship with his Creator, summarized in the first four commandments of the Decalogue. The Scripture in James 2:10 is applicable

without question, “For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.”

To conserve space, I will not delineate each of the last six commandments and how the General Conference is violating them specifically, but I will take up the “second great commandment” in summary of the six. “Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment (dealing with one’s relationship to the Creator – the first four commandments). And the second is like unto it, Thou shalt love thy neighbour as thyself (dealing with one’s relationship to mankind – the last six commandments). On these two commandments hang all the law and the prophets.” (Matthew 22:37-40; parentheses added) I have already covered the concept of *agape*, that unconditional love that has its origin in God Himself.

For the sake of Seventh-day Adventists who have a respect for the counsels and inspired writings of Ellen G. White, I’ll quote her in the following way: “God has a controversy with the world. When the judgment shall sit, and the books shall be opened, He has an awful account to settle, which would now make the world fear and tremble were men not blinded and bewitched by satanic delusions and deceptions. God will call the world to account for the death of His only-begotten Son, whom to all intents and purposes the world has crucified afresh, and put to open shame in the persecution of His people. The world has rejected Christ in the person of His saints, has refused His messages in the refusal of the messages of prophets, apostles, and messengers. They have rejected those who have been collaborators with Christ, and for this they will have to render an account.” (Testimonies to Ministers, page 39) She also adds, “These men [who are ‘appealing to unbelievers to settle difficulties in the church’] cast aside the counsel God has given, and do the very things He has bidden them not to do. They show that they have chosen the world as their judge, and in heaven their names are registered as one with unbelievers. Christ is crucified afresh, and put to open shame. Let these men know that God does not hear their prayers. They insult His holy name . . .” (Selected Messages Volume Three, page 299)

In order to understand more clearly why I have taken time and spent energies to draft this document, one must become familiar with some of the more salient doctrines taught and beliefs held by this SDA denomination. I intend to show, by the inconsistencies in profession when compared to practical application, how incredible the lawsuit styled against me really is.

Traditionally, the religion of Seventh-day Adventism has been critical of Roman Catholicism because of its veneration of images. In fact, it is often suggested that Catholics are idolaters because of their worship of these images. The commandment of God is cited, “Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of

them that hate me; And showing mercy unto thousands of them that love me, and keep My commandments.” (Exodus 20:4-6) What is to be said of the “fictitious person” manifested as a religious corporation? Is this not the image of a natural person? Is this legal construct not a “graven image, or likeness of any thing that is . . . in the earth?” Is this religious corporation not receiving veneration from the very church it serves? Now, is this image not demanding and commanding worship or agreement with its policies? To each of the questions posed, an intelligent and hardy “yes” is required. And to add to the weight of this travesty, the ecclesiastical corporation is a “*persona ficta*” “child of the papacy.”

Seventh-day Adventism has been in the forefront of Christendom with respect to warning against the deceptions of spiritism or spiritualism. This doctrine is explained in the SDA Encyclopedia (volume 11, page 693) as, “the belief and practice of communication with the spirits, supposedly of the dead . . .” It is further written, “Seventh-day Adventists are effectively protected against spiritism by their belief in the natural mortality of humans and their insensate, unconscious state in death.” Quoting David Arnold, a SDA minister, the publishers continue, “Spiritualism has taken from Satan his personality, and given him an existence only in the shape of the carnal propensities of fallen man.” This process describes exactly what has occurred with the legal creation of the General Conference Corporation – the “fictitious person.” It is truly an apparent miracle that a mere image of mankind could come to life, but as prophesied in the book of Revelation, we see what has occurred, “And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed (or sued to restrict personal and corporate liberty of conscience).” (Revelation 13:15) From the above application of the Bible and SDA Encyclopedia as primary sources, the case is easily made that the General Conference of Seventh-day Adventists has departed from her foundational principles, doctrines and beliefs with respect to spiritualism.

I have been asked by members of Sunday-keeping persuasions if the SDAs know about 1 Corinthians 6. “Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?” (1 Corinthians 6:1-7) The General Conference justifies her actions in spite of this clear teaching from Scripture.



My great adversary, the “fictitious person,” is the legal owner of the church’s assets, including intellectual property. Yet this “person” has no mind or body with which to properly manage its great wealth and “knowledge,” or to recognize the supreme Owner and Creator of all things. “Is there a God beside me? yea, there is no God; I know not any. They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses; they see not, nor know; that they may be ashamed. Who hath formed a god, or molten a graven image that is profitable for nothing? Behold, all his fellows shall be ashamed: and the workmen, they are of men: let them all be gathered together, let them stand up; yet they shall fear, and they shall be ashamed together.” (Isaiah 44:8-11)

The carnal man with “mind set of the flesh” (Romans 8:6, 7; NASB) reasons that this image god can protect the church’s “good name.” This is because her image is empowered by the “strong arm of civil government.” But the Supreme Owner says, “For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fullness thereof. Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God thanksgiving; and pay thy vows unto the most High: And call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me.” (Psalm 50:10-15) The God of Heaven provided a sign to the General Conference in their lawsuit brought against the SDA Kinship International. This gay support group, made up of SDA Church members, prevailed in the United States District Court for the Southern District of California in what should have amounted to “the hand-writing on the wall” for the General Conference. However, “Pride goeth before destruction, and an haughty spirit before a fall” (Proverbs 16:18), and the General Conference chose to continue in pursuing a policy of self-protection and self-exaltation.

Before closing, I wish to point out, from the Plaintiffs’ original complaint to “Caesar” against me, a few examples that indicate what mindset has gained the mastery among their numbers. It may be rightly noticed that the Plaintiffs are saying, “We have no king but Caesar.” (John 19:15b)

1) On page 3, the following words are employed:
 “This is an action for injunctive relief and damages . . .”
 “Plaintiffs seek relief . . . for . . . unfair competition”

“ . . . for unfair and/or deceptive trade practices . . .” **It is written, “For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely.” (Jeremiah 6:13)**

Note: Please see further details, including the full initial complaint against Pastor McGill by the General Conference, on the internet at <http://www.csdadventistchurch.us/Lawsuit>

2) On page 4:

“ . . . injury of business reputation . . .” **The SDA Church founder penned, “Even facts may be so arranged and stated as to constitute falsehoods. Some are adept at this business, and they will seek to justify themselves for departing from strict veracity. There are some who, in order to tear down or injure the reputation of another, will, from sheer malice, fabricate falsehoods concerning them.” Ellen G. White, Testimonies for the Church Volume Four, page 335.**

3) On page 9:

“Defendant’s use of the Plaintiffs’ Marks has caused confusion among the general public as to the source, origin and/or sponsorship of Defendant’s religious observances, goods and services.” **The Bible says: “Then both the men, between whom the controversy is, shall stand before the LORD, before the priests and the judges, which shall be in those days; And the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother; Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you.” (Deuteronomy 19:17-19)**

4) On page 10:

“Plaintiffs cannot control the quality or content of the religious observances, goods and/or services offered by the Defendant . . .” **It is written, “Be on guard, and do not sell your religious liberty to any office, or to any man, or board, or council of men.” Ellen G. White, General Conference Daily Bulletin, March 7, 1899.**

5) On page 10 again, we read a summation of the carnal General Conference mindset:

“As a direct and proximate result of Defendant’s acts, practices and conduct, Plaintiffs have been and will continue to be damaged and injured, including and damage to their reputation and goodwill, resulting in diminished goodwill and reputation, and causing irreparable damage to Plaintiffs.” **Jesus promised His disciples, “Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.” (Luke 10:19)**

Analyze briefly the words of the Plaintiffs. Can you imagine Christ making such claims? Do the above phrases reflect the attitude of a genuine Christian? The obvious lack of love, trust, faith, and dependence on God and His Providence should cue even the novice convert to the discrepancies in such a “religio-commercial complaint.” “Is it not because there is not a God in Israel, that ye go to inquire of Baalzebub the god of Ekron?” (2 Kings 1:3) And for those who suffer this sort of reproach, a promise is given, “Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.” (Matthew 5:11, 12)

Ellen G. White is regarded by the SDA denomination as an authoritative voice of wisdom inspired of God. Read this and consider its import: "God's people should stand as a distinct, holy people, separate from the world. But the Lord has been greatly dishonored because they have consulted lawyers in regard to church matters. They have lost their spiritual discernment, and in the place of using the sacred fire of God's own kindling, they have used the common fire. Some act like men who are destitute of the Spirit of God, and under the control of Satan. God's people should be working in different lines. There is earnest, solemn work to be done in all our institutions. These institutions have not been guarded as they should have been. Too little dependence is placed upon God, and altogether too much upon unsanctified men." (Manuscript Releases Volume Thirteen, page 179) I could take up several pages here documenting the many statements Ellen White penned relating to divine criticisms of lawsuits and employment of lawyers in the business of God.

"The Lord has made it our duty to seek him in earnest prayer, that we may understand his will. He has shown the error of the human race in having direct communion with God to so slight a degree. This is where the weakness of thousands lies today. They place finite man where God should ever be, and thereby lose a great wealth of experience. They catch the spirit of the world; they act as the world acts, and talk as the world talks. Its notions and traditions and infidel sentiments they receive as truth; and when something new is introduced, they grasp it with eagerness. That which is but chaff they look upon as manna from heaven. They are leavened by the human ideas and erroneous sentiments of professed Christians who are far from being doers of the word. Men, women, and children are neglectful of their God-given responsibilities. Perverted appetites are indulged to the injury of mental, physical, and moral health. They are fictitious representations of Christ Jesus. They belong to that class whom Paul describes as lovers of pleasure more than lovers of God. As a result, their hearts are hardened. Christ's grace of sympathy and tender pity is regarded as a weakness, and they are led to a misconception of the work that needs to be accomplished." (Review and Herald, March 1, 1898)

And so, I have been "sued by a fictitious person"— a fictitious representation of Jesus Christ and "image of the beast." "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." (Revelation 13:15) "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." (Revelation 14:9-12)

"For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing." (1 Peter 3:12-17) "My God hath sent His Angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before Him innocency was found in me; and also before thee, O king, have I done no hurt." (Daniel 6:22)

- Walter "Chick" McGill

"It is your privilege to trust in the love of Jesus for salvation, in the fullest, surest, noblest manner; to say, He loves me, He receives me; I will trust Him, for He gave His life for me. Nothing so dispels doubt as coming in contact with the character of Christ. He declares, "Him that cometh to Me I will in no wise cast out; " that is, there is no possibility of My casting him out, for I have pledged My word to receive him. Take Christ at His word, and let your lips declare that you have gained the victory. "

Ellen G. White



EXPERIMENTAL RELIGION

The Scripture advises us all, as Paul once advised his child in the faith, “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth.” (2Timothy 2:15) We must all learn how to handle the Word, and the need was never more critical in Christian history than now, when there are so many doctrines, independent ministries, self-sent messengers, cults, and nominal churches.

We must know how to handle the Word, and the way in which Creation Seventh Day Adventists do so is “fundamentally.” The term “fundamentalism” has become one of the newest dirty words in many circles, because it evokes (the mainstream media has seen to this) images of another phenomenon, which is *extremism*. Unfortunately, these two concepts have become blended in the public mind, and while the latter refers to people who will go to unsanctified extremes to promote their faith, fundamentalism means only that those who believe in a religious body of work, such as the Bible, believe it to be essentially, and in most cases literally, true.

I say in “most” cases, because fundamentalism is not the same as strict literalism. The effective Bible student recognizes that while the doctrinal discourses are to be taken just as they read, there are also parables, prophetic symbols, and poetic descriptions of various events. Mainstream Christianity has often run afoul of this principle; for example, it wrongly applies parables such as that found in Luke 16 to theological conclusions, while simultaneously spiritualizing or symbolizing the doctrinal statements in the Book of Ecclesiastes and ends up with a belief in eternal torment in everlasting hell for the lost souls – an arrangement set in place, they nevertheless claim, by the boundless wisdom of our loving and omnipotent God.

At heart, however, the Bible is a practical book. Yes, we must learn to identify Its symbolism and parables; but even there, these literary devices exist primarily to reveal the face of Yahweh to His people, and to thereby explain to our human understanding what it is He wants of His people. What God wants of His people – what the doctrines teach, the symbols express and the parables reveal – is that we experience an “experimental religion.”

Seventh-day Adventists who are familiar with the writings of Ellen G. White will be quite familiar with this concept. Here are a few of her more poignant statements on this subject:

“Experience is knowledge derived from experiment. What we need is experimental religion. How shall we know for ourselves God’s goodness and his love? The psalmist tells us--not, hear and know, read and know, or believe and know; but – ‘Taste and see that the Lord is good.’ Instead of relying upon the word of another, taste for yourself.” [*The Signs of the Times*, January 11, 1883]

“A man may hear and acknowledge the whole truth, and yet know nothing of personal piety and true experimental religion. He may explain the way of salvation to others, and yet himself be a castaway.” [*Evangelism (1946)*, page 682]

“It is the privilege of all who comply with the conditions [of Christ’s promises] to have an experimental faith, to know for themselves that pardon is freely extended for every sin. God has pledged his word that when we confess our sins he will forgive them and cleanse from all unrighteousness. Put away unbelief. Put away the suspicion that these promises are not meant for you. They are for every repentant transgressor, and God is dishonored by your unbelief. Let those who have been filled with doubt, only believe the words of Jesus fully, and thence forward they will rejoice in blessedness of light.” [*The Review and Herald*, September 21, 1886]

Obviously, an “experimental” religion does not indicate one that “might or might not work.” It means that it is something we learn from personal experience, from trying the faith for ourselves. The Creator, rather than simply demanding blind faith, actively encourages His people to demonstrate the effectiveness of His covenant with them. He says, by way of example, “‘Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith,’ saith Yahweh of hosts, ‘if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field,’ saith Yahweh of hosts.” (Malachi 3:10, 11)

So important was this concept to the mind of Mrs. White that she wrote this advice to one individual, “You have been afloat in the world, but the eternal truth will prove an anchor to you. You need to guard your faith. Do not move from impulse or entertain vague theories. Experimental faith in Christ and submission to the law of God are of the highest consequence to you.” [*Mind, Character, and Personality Volume 2 (1977)*, page 765]

She goes so far, in fact, as to attribute much of the “Great Awakening” that led to the very development of the Advent faith to this factor: “...toward the close of the eighteenth century a great change took place. Men became dissatisfied with the results of rationalism, and realized the necessity of divine revelation and experimental religion.” [*The Great Controversy (1888)*, page 287]

The Book of Proverbs, the teachings of Christ, the exhortations of the prophets and apostles all point firmly to the “earthiness” of the true Christian faith.

While “worldliness” is entirely excluded, we find the Bible telling those who would be spiritual, “If a brother or sister be naked, and destitute of daily food, and one of you say unto them, ‘Depart in peace, be ye warmed and filled,’ notwithstanding ye give them not those things which are needful to the body, what doth it profit?” (James 2:15, 16)

Divine revelation and experimental faith are the handrails of the stairway to Heaven. In the spiritual darkness of this world it is natural, particularly for the “natural man,” (1Cor 2:14) to stumble and fall out of the way. The converted individual, however, will rejoice in the guidelines provided, not seeing them as barriers to freedom, but necessary gifts from our Father in Heaven. The Scriptures, answered prayers, the words of the prophets and the “keys to the kingdom” in the hands of the faithful Church (Mat 16:19) are all examples of divine revelation. Experimental faith is where the concepts of self-denial, living for principle, and the born-again experience are emphasized.

The above elements of these two ideas are all either offensive or foolishness to the carnal mind. The Bible explains that “the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.” (1Cor 2:14) Far too often the churches are guilty of using the term “spiritual” in a way that makes it seem less than real, yet we are told, “He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?” (Luke 16:10, 11)

Indeed, even the most sublime goals in the Scriptures, such as the eternal inheritance of Heaven, the unity with the very Creator of the universe, and life in a world free of sin and suffering; even these are attained, not by some mysterious process, but by the practical task developing our characters. The height and depth of mercy that went into crafting the plan of Salvation will contain elements of mystery for all eternity, and nothing we may say of practicality can ever diminish that; but the way God has outlined for His people to traverse is not shrouded in any dark clouds. “For this commandment which I command thee this day; it is not hidden from thee, neither is it far off. It is not in Heaven, that thou shouldest say, ‘Who shall go up for us to Heaven, and bring it unto us, that we may hear it, and do it?’ Neither is it beyond the sea, that thou shouldest say, ‘Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?’ But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.” (Deu 30:11-14) This is the way in which Yahweh explains the rationality of His word, the nature of the Bible as it is to be fundamentally understood.

Ellen White once wrote that, “Those who visit [a specified location] carry away the impression made by you and other of the youth who do not enjoy experimental religion, that there is no reality in religion.” [*Testimonies for the Church Volume Two (1868-1871)*, page 175] Here we come to the very heart of the matter. Unless our lives reveal the “reality” of God’s love through both speaking the Gospel and living the life of His Son, we are not doing the work that we were called to do.

This was precisely what Yahshua said in His prayer to the Father before His disciples: “And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” (John 17:22, 23)

Sadly, most Christians today are not living as if they believed these words. The truth is that the words are *not* true for them – they have not received, not accepted, the glory that Christ has given to them. And lest it be thought that this statement is unduly judgmental, we need only turn to the Word by which we may know that this observation is true: “Whosoever abideth in [Christ] sinneth not; whosoever sinneth hath not seen Him, neither known Him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil. Whosoever is born of God doth not commit sin; for His Seed remaineth in him; and he cannot sin, because he is born of God. In this the children of God are manifest [*i.e.*, made visible or revealed] and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another.” (1John 3:6-11)

Often new converts to Creation Seventh Day Adventism have high hopes for certain ones in their former churches, pastors whom they remember fondly from their past experiences, and friends or relatives that they are sure will love the message of victory over all known sin that is the very heart of this uncorrupted Gospel. Yet very (too) often, they are disappointed. They go to them and share the truth of the matter: that God’s love is greater than man’s sin, that Christ has died to give us true freedom, that those who are born again are drawn to the *practical reality*, the *experimental experience*, of salvation. They tell them that when we are truly one with Christ in the way that the Bible describes, the commission (*i.e.*, the deliberate act) of known sin becomes a practical impossibility – it does not happen in practice.

Yet this light is rejected more often than not... “we are still in the old man until the resurrection,” they say, denying the power of the resurrection. (2Cor 5:17) “We all sin,” they (even pastors) say, misquoting Paul’s statement that we all “have sinned” (Rom 3:23) before coming to realize our need and surrendering our entire wills to the guidance of the Almighty. A number of other positions are advanced, all of which our members have catalogued and refuted, with the essence of the argument being, at its very core, “I don’t believe we can really live the life Christ has died that we may have.” And why do they not receive this life? Why do they not have this life? “Ye have not,” James informs them, “because ye ask not.” (James 4:2) And they *ask* not, if the truth be known, because they *want* not.

What they need is a desire for experimental religion. We read, fundamentally, that the Bible is a Book written to explain to man that, though we are depraved and lost in sin of ourselves,

the gift of grace was given so that we may choose which master we will serve, (Luke 16:13, Josh 24:15) and experience the miracle, the absolute miracle, of a victorious life. There can be no Gospel, no "Good News," for sinful man but this.

Those who accept the promise of Victory are abiding in the experience of conversion. They are relying upon Christ completely for the first time in their lives, and like Peter on the waters of the sea, (Mat 14:29) they depend upon His power to sustain them above the waves of transgression. The beauty of the Victory message is that it connects in a most visible and dramatic way the theories of spirituality to "real life." Converts to the Gospel, taught undimmed and undiluted as it is in the CSDA movement, are *really* living the life outlined in the Bible and described as that enjoyed by such individuals as Noah, (Gen 6:9) Job, (Job 1:1) Enoch, (Gen 5:24) and, if the reader can receive it, the life enjoyed by Christ Himself when He walked among us in human flesh. There is no merit in the human being that makes this possible; all are invited, and all may receive.

The genuine Christian testifies, openly, and with true Biblical humility, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me. And the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." (Gal 2:20) They then say, with equal humility, yet true moral courage, precisely what Paul said, who was but a sinner saved by grace, (as are we all) "Be ye followers of me, even as I also am of Christ." (1Cor 11:1) Until the Christian can say these words with a clear conscience and in the context of a practical experience, he or she will never be anything more than "nominal."

In the experience of our evangelists, many people lose faith in Christianity because it is not "real" to them. It is, in a term I use to describe it, a "wispy" and ethereal supposition with little connection to the daily business of earning a living, paying the bills and dusting the furniture. Responsibility rests squarely upon the Church and Her members to demonstrate Yahshua the Messiah, Jesus Christ, to the world in a *real* context.

"Many say that all we have to do is to believe, but they make the service of Christ altogether too superficial. They are satisfied with a nominal belief in Christ; but it is not enough to merely assert that Jesus is the Son of God. We must abide in him as the branch abides in the vine. We must have an experimental faith, a faith that works by love and purifies the soul. Then we have evidence that we bear fruit to the glory of God. What is it to bear fruit to the glory of God? It is to manifest the love of Jesus in our daily life, to be kind and courteous and forbearing to those around us, and to try to lead them to the Saviour. The divine light that shines in the face of Jesus shines also in the heart of the believers, and they walk in the light as he is in the light. That same Jesus represents himself as standing at the door of our hearts and knocking for entrance. Every one of us has a work to do to open the door, if we would have Jesus as our guest. The work of perfecting the soul through obedience to all God's requirements must be constantly going on in our lives." [*The Signs of the Times*, March 3, 1890]

The above paragraph may appear quite dreary and "works-oriented" to the carnal mind. Yet to those for whom practical faith is a daily joy, and for those who have committed themselves to the service of our Savior, the above is an exciting premise indeed. To "manifest the love of Jesus in our daily life" and to reveal Him with our courtesy, our example, and our open *testimony* that we have overcome the world because of our fundamental faith (1John 5:4) is to promote true Christian unity. Our experiences are raised to the level of a song, a "new song" that only the genuinely Redeemed may learn and sing, (Rev 14:3) and this divine music is a key element of the grand chorus that is swelling around the world into a loud and powerful cry. - David P. Aguilar



BIBLE QUESTIONS ANSWERED

Q. Has anyone seen God? John 1:18 states, "No man hath seen God at anytime." So do other verses such as Exodus 33:20, 1 Tim 6:16; John 6:46 and 1 John 4:12. In Genesis 32:30, however, Jacob declares, "I have seen God face to face." This is said also of Moses in Exodus 33:11. Isaiah and some of the other prophets also saw Him in His glory (Isa 6:1)

A. Exodus 33:20 reads, in its entirety (along with verses 21-23), "And He said, 'Thou canst not see my face: for there shall no man see me, and live.' And the LORD said, 'Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.'" In the case of Moses, Yah made it clear that His face was the part of Him which no man could bear to look upon and live.

But this is just a partial answer, for the phrase "face to face" is used several times, speaking of Jacob, Moses and Isaiah. The answer for these is partly contained above - Yah's face cannot be seen in its true and glorified state. In His true form, the Father is Spirit (John 4:24), and a consuming fire (Deuteronomy 4:24, Hebrews 12:29), but just as clear is the fact that He does have other forms.

In Christ, He was "the Word made flesh," the human representation of all of His perfection and holiness. Yet the worst of men could view Yahshua's face and not suffer any destruction. This is clearly stated when He said to His disciples, "he that hath seen me hath seen the Father." (John 14:9) Those who looked upon Christ were, in a sense, seeing the Father, but again, and as He appeared to Abraham as a man (Gen 18:2,3), and Jacob (mentioned above) as an angel (Hosea 12:4), He was in a form they could withstand.

In another, less tangible way, Yah is also manifest to and IN each Christian. He is called "Christ in you, the hope of glory," (Col 1:27) or more commonly, the Holy Spirit.

THE SIN WAR

Do you know why you struggle with sin?

Because you're fighting a war that is over.

Do you know why you can't win?

Because its already won.

Did you know that the very reason Christ came to this earth was to destroy sin, the work of the devil who sinneth from the beginning? (1 John 3:8)

Did you know that the saved, the remnant, will have the testimony of Christ, that being "I will not fail nor be discouraged," and "I do always those things that please my Father?" (Isaiah 42:4, John 8:29, Revelation 12:17)

The word for "Gospel" in Greek is *euagellion*, it means literally "Good News," or a good message, as received from a messenger.

Historically, messengers were called into service after wars to deliver the good news of victory, or the bad news of defeat to various military commanders and overseers. Heaven had been in a war with Satan for souls in sin for 4,000 years before Christ came. When He did, and died on the cross, His last words were "It is finished," sealing the plan of redemption, and the victory over Satan for all time.

The Gospel is the Good News of this victory, the victory that Christ has won. As a King, He won not this victory for Himself alone, but for His people, and those in His Kingdom. All in His Kingdom rejoice at the victory He has won, shouting "Thanks be to God, which giveth us the victory through our Lord Yahshua Christ." (1 Corinthians 15:57)

This is why the Gospel is to be carried to all ends of the Earth before the end comes; because the war is over. Most of the Christian world is fighting a battle that has been over for 2000 years. Why are they failing? Well, what else can be expected? If a country defeats another in war, but some of the soldiers stay and continue fighting on their own, will they not fall eventually? Will they not begin to run out of support when they realize their kingdom has already won and withdrawn, that they are on their own?

Christ has already defeated the kingdom of Satan, and yet the entire Christian world is trying to fight the battle on their own. They are soldiers who stayed after the war has ended, who refused to accept the victory that was won, and continue on their own. And on their own they fight. Christ has already won the victory, Satan is a defeated foe. What more can He do? What more can be done for this world of rogue soldiers, who refuse to return under the banners of Christ's Kingdom?

Sin has been defeated, it is a vanquished foe, a broken enemy. Christ came to this earth, and after living a life free of its taint, sin was destroyed forever at the Cross. Its hold over humanity was broken, Christ restored the fallen race, and the prince of this world was cast out.

However, Satan is stronger than humanity. Weaker than Christ, and defeated by him, he stands as the dethroned ruler of this world. But what about those rogue soldiers who refuse to claim the victory of Christ, and chase Satan to fight him on his own ground? They have no King to champion them, and they perish.

Christ, when He cried "It is finished!" referred to the plan of redemption, the sacrifices in the temple which were shadows of His own, and the war between Heaven and Satan. He has defeated the foe and is alive evermore, behold, He has the keys of hell and death! (Revelation 1:18).

By His blood He bought back our race, he paid the price we should have paid and He freed us from bondage to sin and to Satan. (1 Cor. 6:20) Nominal Christians teach this, but they do not teach just what it means to be free from bondage, and they contradict Scripture in their man-made definitions. They say that, to be in bondage to sin is merely to have to suffer the consequences of it! To be free from sin means merely to be free of it's consequence! But what does the One who freed us say?

"Yahshua answered them, 'Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.'" (John 8:34)

In chasing Satan to his dwelling place, by trying to fight him with the power of self, humanity fails. They go into the wilderness to be tempted, not at the Spirit's leading but of themselves... They fall to sin, and they become the servants of sin, "for of whom a man is overcome, of the same is he brought in bondage." (2 Peter 2:19) But whose servants are we to be? We cannot serve two masters, Christ tells us this plainly Himself. So, if we cannot serve two masters, yet to sin is to be the servant thereof, what can, nay, what **must** we conclude?

We cannot sin if we serve Righteousness.

Does this mean we are saved by the law? Not by any means. If we love Him who freed us, we will keep His commandments. If we accept the victory He has won, He gives us the spoils of war that Satan stole from us and that Christ retrieved, proceeding to polish them even more beautiful than they were before with his own, personal touch. We are given the spiritually un-fallen nature, not the nature of un-fallen Adam even, but the divine nature, that of Christ Himself. (2 Peter 1:4)



We are given not the unfallen mind of Adam, but the mind of Christ himself! (1 Corinthians 2:16)

We are given the Spirit of Christ, the Savior Himself, to live within us. Not to walk with us... But to live within us, to be a part of us, and to keep us from ever falling, to present us faultless before the throne of God. (Luke 11:13, Jude 24)

Yet what of those rogue soldiers, those professed Christians who either know not that the war is won, or refuse to accept that it is? They look to their past experience! They say, "We have not seen victory so far, so how can we say we have had it all along? We have fallen to the enemy all the while, we can't stop now, it is impossible! We are weak, our natures are not strong enough, how can we withstand? We will wait until the King comes to rescue us."

And thus they refuse to prepare for the Kingdom. The Kingdom of Christ cannot be laid down while there are battles going still - it cannot be laid among chaos. There are still soldiers who have not yet heard the Good News of the victory, and these must be sealed, given the entrance mark to the kingdom, for Christ the King loves his loyal servants, and is "longsuffering us-ward, not willing that any should perish but that all should come to repentance." (2 Peter 3:9)

They are mixed, however, with those who have - or by the end will have - heard the Good News of Victory, and rejected it. In doing so they claim sin as their master, and the wilderness as their domain in place of the Kingdom of Glory. These are they who look at their current natures and claim that it is evidence against being given a new one. They look to their past failures but refuse to look to the Lamb of God, which taketh away the sin of the world. They look to the power of the enemy, and the depths of their own weakness, and claim it as humility to say that their weakness is greater than God's strength. They trust their eyes over the King's word.

They cannot be rescued.

Satan will not be in the new Kingdom. Therefore there will be no tempter from the outside to induce us to commit transgression. And what of our weakness? Well, popular Christianity teaches that we are strengthened in the new kingdom, our natures are created new so that we no longer sin.

Does Yah not have this power now?

What then? If He has the power now, why would He not exercise it? Is it because of Lucifer's presence? Is the presence of Satan a rebuke to the Almighty God? Can Yahweh not make us able to withstand, without the enemy being destroyed and hiding us away from his power? Blasphemy! Infidelity! Faithlessness! What is this doctrine that makes the defeated devil a greater power than the Almighty who defeated him?

Nay, he has the power now. And He has promised it to all those who will only accept it. He has won the victory, but the gospel

has not been preached. The Good News has not yet reached the ears of all those rogue soldiers, many of whom fight because they know not that the King has cast out the enemy, trusting the words of their pastoral sergeants. We will be tempted still, for the end of temptation is what truly occurs at glorification. But we will never, ever, fall to it.

The Gospel, The Good News of Victory, will be preached to all nations, peoples and tongues, and then the end will come. Christ will then return for His loyal people, and establish His Kingdom on the planet He has purchased with His blood. We are His messengers, who have claimed rest in Christ, who with Him have suffered in the flesh, having ceased to sin in His power. (1 Peter 4:1) We have the testimony of Christ, we are witnesses to the victory He has won for us and for all mankind. If any man reject our witness he rejects the witness of Christ, for we have His testimony, that we speak not of ourselves, but what the Father teacheth us to speak, that we speak. (John 8:28).

This is the gospel that is being preached to you now.

This is your note that the battle is over. This is the Good News. Are you tired of the battle, weary of fighting Satan but falling in the end? This is your rest. Rest in the King who has conquered the enemy forever. Its time to get ready to go home.

It's time to let Christ wash you of the taint of the dirt you have been cast down into, and to never fall to the ground again. Its time to cease fighting, and begin spreading the message to your fellow soldiers. Stop fighting. It's won. You're going home. Make the word of God your foundation, not the experiences of the past. Do not look to your old or even recent failures, look to Christ's redeeming power to forgive you, and to keep you from ever failing again. The gospel is the Good News of Victory, through the promise of Christ Yahshua our King.

"The word of the Lord endureth for ever, and this is the word which by the gospel is preached unto you." (1 Peter 1:25)

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