

THE TABLE OF CONTENTS

THE THREE ANGELS' MESSAGES 1

THE LOUD CRY 8

THE DUE PROCESS OF LAW 15

THE JUDGMENT SEAT 22

THE SABBATH REST PRINCIPLE 29

THE CHRISTIAN UNITY 36

THE 1888 MESSAGE44

THE THREE ANGELS' MESSAGES

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth . . . " Revelation 14:6.

"Whosoever believeth on Him should not perish but have everlasting life." (John 3:16). How is it with your soul? Are you experiencing everlasting life or does "intermittent life" (a life of sin-confess, sin-confess, with no lasting repentance) describe your experience? Are you among those who have heard and perhaps have even believed that it is possible to stop sinning and yet you are still finding that you are perishing on occasion? This John 3:16 everlasting life does not ever "perish" in a crisis; but rather, it overcomes sin and is the victorious life of "Christ living in you". What does it mean to believe on Jesus? To believe on Jesus means to believe what He believes. If you were to believe on Jesus, would you believe that you might sin in an "unguarded moment" sometime in the future. NO, because Jesus never believed that. By faith, He knew He would not be overcome by Satan's devices. And in the confidence of this true faith, He declared that He would be crucified and resurrected. This is the "faith of Jesus." And this is the faith of those who trust in Him.

Theologically speaking, Jesus knew that it was entirely possible for Him to yield to temptation. He realized that His life of continual obedience would be possible only if He continued to yield to His Father's will. This was His theology; but what was His faith? His faith was, "I have set the LORD always before me: because He is at my right hand, I shall not be moved." Psalms 16:8. And Jesus lived by His faith. Correct theology is important, but: "This is the victory that overcometh the world, even our faith."

Jesus had faith in the word of YAH which says, "I have inclined mine heart to perform Thy statutes always, even unto the end." Psalms 119:112. YAH's word is powerful and Jesus' faith in that word caused that word to be true in His life. The word of YAH

also says, "O bless our God . . . which holdeth our soul in life, and suffereth not our feet to be moved." Psalms 66:8,9. Jesus knew by faith that His soul would be held in life, and according to His faith it was unto Him. To believe on Jesus means to have the faith of Jesus. We, too, must know by faith that our soul will be kept in life and that we will keep YAH's statutes always, even until the end. This is the "faith of Jesus" and this is the faith of those who believe on Him.

What is your faith? "The enemy will suggest that the LORD will not keep us from sinning, and make us obedient to all His requirements. He will direct our mind to our past imperfections, to our sin, failures, and mistakes, and tell us we need not expect to come off conquerors at last But have we had faith that through Christ we should be able to overcome every temptation as He overcame?" Signs of the Times, September 12, 1892. Are you living by the "faith of the Son of God?" If so, you should be able to say, "I have seen the LORD always before me, because He is at my right hand, I shall not be moved." We have a right to say, "In the strength of Jesus Christ, I will be a conqueror. I will not be overcome by Satan's devices." We may boldly say, "The LORD is my helper, the LORD is my strength and shield; I shall not be overcome." ". . . Understanding how to exercise faith. This is the science of the gospel . . . we cannot obey the gospel unto salvation, until the science of faith is better understood, and until more faith is exercised." Review and Herald, October 18, 1898.

"And there followed another angel, saying, Babylon is fallen, . . . "
Revelation 14:8.

The second angel is not calling Christ's "true church" Babylon. Christ does not call His body Babylon. This name is assigned to "the apostate church." "The chosen ones who are standing [not falling] and breasting the storm of opposition from the

world, and are uplifting the down-trodden commandments of [YAH], to exalt them as holy and honorable, are indeed the light of the world. How dare mortal man pass judgment upon them, and call the [true] church: a harlot, Babylon, . . . " Ellen White Manuscript # 21, 1893. In history past, time after time, once- organized churches left the faithful duty of their calling by joining with the State to persecute dissenters. These denominations took on the character of the world; thus losing their distinctive church qualities, taking on the nature of Babylon (or confusion). No matter the "purity of their doctrines", "force is the last resort of all false religion." When a church, regardless of how high her profession or calling, persecutes human beings created in the image of YAH, even by the act of taking them to court, that church has divorced her Husband and chosen the World as her judge. Any denomination which enters into an unholy union with civil authorities, "on behalf of the corporate body", also brings the condemnation of God on each individual who will not make haste to correct the wrong(s). When it is clear that "the corporate body" will not repent of their sin, the second angel declares to the individual members of that "corporate body": ". . . Babylon is fallen, is fallen . . . (Rev. 14:8) . . . She is fallen . . . the rulers and leaders of the earth have joined with her in committing fornication . . . Come out from her, My people, so that you may not share in her sins, neither participate in her plagues." (Rev. 18:2-4; The Amplified Bible). "The world [system] must not be introduced into the [organized] church, and married to [her], forming a bond of unity. Through this means [of marriage to the world system], the [organized] church will become indeed corrupt, and as stated in Revelation, 'a cage of every unclean and hateful bird [Babylon fallen].'" Testimonies to Ministers, p. 265. Then the call is given to the "organized church" (which has become "the apostate church organization"): "come out" and "do thy first works." "Faithful souls", leave the fallen establishment and come together in "the unity

of the Spirit" and "the faith of Jesus" in order to share with the world the "good news" of the marriage to Christ in the beauty of holiness. Some who are confused by Babylon say, "You should stay in the [fallen] denomination and witness to the erring." To those we publish the following: "Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan. If doubts and unbelief are cherished, the faithful ministers will be removed from the people who think they know so much." Testimonies to Ministers, p. 409. All "the faithful" will be removed from "the apostate church organization" by the call of the second angel. Others who are confused by Babylon say, "We must be in unity—press together, don't make waves; our church [organization] will go through." To this we answer, "We have a testing message to give, and I am instructed to say to our people, 'Unify, unify.' But we are not to unify with those who are departing from the faith, . . . [by baptizing homosexuals, misappropriating tithe, playing the stock market, investing in companies selling alcoholic beverages, "playing politics", performing abortions, promoting doctrinal errors of the Papacy, enlisting civil power of the State and Federal Governments to persecute believers, etc.]." Selected Messages, Vol. 3, p. 412.

Those who are brethren with us have not separated from the true message of righteousness, neither have we separated from "the true church." We have not even started a new church. We have reorganized the body of Christ; so that YAH's faithful ones may be in proper "gospel order" as designed by the Savior. "I have given to them the glory and honor which You have given Me, that they may be one, [even] as We are one; I in them and You in Me, in order that they may become one and perfectly united, that the world may know and [definitely] recognize that You sent Me, and that You have loved them [even] as You have loved Me." (John 17:22,23). YAH's Church is being separated from Babylon to make the last call to sinful man. "In failing to cooperate with God, the [denominational]

church has lost her first love. Very many of God's professed people today do not love God supremely and their neighbors as themselves . . . Jesus is inviting all who will cooperate with Him. A great work is to be done, and God calls the willing ones to come out from among those who will not take their stand by the side of Christ." Review and Herald, August 28, 1900. This means that the "true church" needs to come out from among those who do not love God supremely and their neighbors as themselves. This principle is a life and death matter: "You are exhorted to touch not the unclean thing, for in touching this, you will yourself become unclean, It is impossible for you to unite with those who are corrupt and still remain pure. 'What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?' [YAH] and Christ and the heavenly host would have man know that if he unites with the corrupt, he will become corrupt." Review and Herald, January 2, 1900.

"Here is the patience of the saints: here are they that keep the commandments of [YAH], and the faith of [YAHSHUA]." Revelation 14:12.

YAH has a church in which the gates of hell are not prevailing and He wants you to be a member of "the remnant of her seed who keep the commandments of [YAH] and have the testimony [and faith] of Jesus Christ." (Rev. 12:17). This is the message of the third angel: "I then saw the third angel. Said my accompanying angel, 'Fearful is his work. Awful is his mission. He is the angel that is to select the wheat from the tares, and seal, or bind, the wheat for the heavenly garner.'" Early Writings, p.118. And again, "I was shown that the third angel, proclaiming the commandments of God and the faith of Jesus, represents the people who receive this message and raise the voice of warning" Testimonies for the Church, Vol. 1, p. 77. The angels are separating "the Church" from apostasy, confusion (Babylon), and all sin (known or conscious, and

unintentional or ignorant). Those who have been separated by the angel have not departed from the doctrines that have been given to us from the beginning. They have not left the practices of "true religion" or the principles of church organization and religious liberty. We are organized under the Head in the unity of the Spirit and the faith— not splintered into independent atoms. The angel is even now harvesting YAH's children everywhere, and the "commandment-keeping people" are coming to the front for the final conflict. We want you to know that The Remnant Church of Creation 7th Day Adventists, just as the Savior, has arms open wide to receive you. To be "in Christ" is to be a member of His body— perfectly unified in one. We cordially invite you to "join the ranks of those who keep the commandments of YAH and have the faith of YAHSHUA." Rev.14:12. (All brackets and special emphases supplied.)

How is it in your home? Does the "television god" rule your heart? Does the "meal table god" rule your stomach? Do you find that sin is not being eradicated in your life? Do you get impatient or irritated from time to time? Do you ever manifest rudeness, unkindness, and impoliteness in the family circle? The Bible teaches that if you ever fall to these human weaknesses, you are breaking the commandments of YAH. Whoever willfully breaks the Creator's moral laws "hath not seen Him neither known Him" (1 John 3:6). If you are among those who are perishing, there is hope for you! We present to you the gift of YAHSHUA's own life. He will free you from the corruptions that you now love. He will give you a clean and new heart. If you have not received this wondrous gift, please do so right now! "Your only safety is in coming to Christ, and ceasing from sin this very moment. The sweet voice of mercy is sounding in your ears today, but who can tell if it will sound tomorrow." Signs of the Times, August 29, 1892.

The principles are clear. What is your choice? Do you love

your denominational church more than Christ? Do you love your wife or husband more than Christ? Do you love your pastor more than Christ? "If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sister, yea, and his own life also, he cannot be My disciple. And whosoever doth not bear his cross, and come after Me, cannot be My disciple. Luke 14: 26,27. ". . . the Spirit and the bride [Creation 7th Day Adventists] say Come. And let him that heareth say, Come, And let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22:17.

THE LOUD CRY

"Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the [church] their sins." Isaiah 58:1.

Recently I visited a church pastor who told me he was struggling for the victory over sin, relating to me the experience of Paul in the seventh chapter of Romans. I also talked to one of the members there who was baptized a year previous by this pastor. This gentleman shared with me how he had gained the victory over alcohol through Alcoholics Anonymous, but still found himself a slave to tobacco. My heart was grieved, realizing that these poor men did not know ". . . the power of God unto salvation to everyone that believeth . . ." (Romans 1:16).

Paul writes, "For when we were in the flesh, the [desires of] sins, which were by the law [of sin and death by the letter], did work in [our body] to bring forth fruit unto death. But NOW we are

delivered from the law [of sin and death by the letter], that being dead wherein we were held [as slaves]; that we should serve in newness of spirit [of life], and not in the oldness of the [dead] letter [of commandments in stone]." (Rom. 7:5,6; all brackets and emphases added.). Paul relates how when he was in the flesh, ". . . the good that I [wish] I do not: but the evil which I would not, that I do" (Rom. 7:19) . . . "O [miserable] man that I am! [in this lost, sinful state] who shall deliver me from the body of this death [or the condition of being ruled by the flesh]?" (Rom. 7:24; brackets mine.). His answer is steadfast, "I thank God [for the deliverance] through Jesus Christ our Lord . . ." (Rom. 7:25). Paul writes the same in 1 Cor. 15:57, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

When we give a straight testimony of how Christ takes away sin and gives a thorough victory over all known sin, people interpret our "loud cry" as condemnation and judgment. And yet, we are commanded to "show My people their transgression, and the house of Jacob their sins" (Isa. 58:1). There is no condemnation intended because, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made [us] free from the law of sin and death [by the letter]" (Rom. 8:1,2; all brackets and emphases added.). We are to do the same work the spiritual law does, "For we know that the law is spiritual . . ." (Rom. 7:14). Paul confesses that, ". . . I had not known sin, but by the law: for I had not known [coveting], except the law had said, Thou shalt not covet" (Rom. 7:7; brackets added.). We must work in harmony with YAH's spiritual law by lifting up our "voice like a trumpet, and show[ing] My people their transgression, and the [church] their sins."

There is a popular Pagan belief circulating in the various denominations of Christianity today that Christ came to save the sinner in his sins. Among other Scriptures they quote, "But God commendeth His love toward us, in that, while we were yet sinners,

Christ died for us" (Rom. 5:8). "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38,39). And what beautiful promises these are! However, these poor unlearned individuals fail to apply the "good news" of Christ's life, death, and resurrection in its fullness. For example, ". . . For what the law [written in stone] could not do, in that it was weak through the [carnal] flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:3,4; emphases mine). And further, ". . . [Mary] shall bring forth a son, and thou shalt call His name YAHSHUA: for He shall save His people from their sins" (Matt. 1:21; emphases added).

When the Law of Ten Commandments remain written in stone, the flesh is too weak to carry out their righteous requirements. On the contrary, when those spiritual laws are written ". . . with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart" (2 Cor. 3:3), we are "then made free from sin...[and have become] the servants of righteousness" (Rom. 6:18). "Thanks be unto YAH for His unspeakable gift!" (2 Cor. 9:15).

Most professed Christians in America would agree that we are living in a "Laodicean" church age. The great majority of people are self-satisfied saying, "I am rich, and increased with goods, and have need of nothing . . ." (Rev. 3:17). The fact is that they do not realize their true condition; ". . . thou art wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17). Christ says, "As many as I love, I [point out faults] and [correct]: be zealous therefore, and repent" (Rev. 3:19). Christ has given this work to His special messengers for this time.

"In every generation God has sent His servants to rebuke sin, both in the world and in the church. But the people desire smooth

things spoken to them, and the pure, unvarnished truth is not acceptable. Many reformers, in entering upon their work, determined to exercise great prudence in attacking the sins of the church and the nation. They hoped, by the example of a pure Christian life, to lead the people back to the doctrines of the Bible. But the Spirit of God came upon them as it came upon Elijah, moving him to rebuke the sins of a wicked king and an apostate people; they could not refrain from preaching the plain utterances of the Bible—doctrines which they had been reluctant to present. They were impelled to zealously declare the truth and the danger which threatened souls. The words which the Lord gave them they uttered, fearless of consequences, and the people were compelled to hear the warning." (The Great Controversy, page 606).

Another Pagan error which has infiltrated the very foundations of Christianity in our generation is the false teaching that to "grow in Christ" means to "get better". This is seen as getting victory over sin through a process of "working at it" or "trying" to reduce the occurrences of the sin. One may see what seems to be improvement, thinking they are "getting closer to Christ".

"There is no safety for one who has merely a legal religion, a form of godliness. The Christian's life is not a modification or improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether. This change can be brought about only by the effectual working of the Holy Spirit." (The Desire of Ages, page 172).

"We are to surrender our hearts to God, that He may renew and sanctify us, and fit us for His heavenly courts. We are not to wait for some special time, but today we are to give ourselves to Him, refusing to be the servants of sin. Do you imagine you can leave off sin a little at a time? O, leave the accursed thing at once! Hate the thing that Christ hates, love the thing that Christ loves. Has He not by His death and suffering made provision for your cleansing from sin?" (Signs of the Times, April 1, 1893).

The "lost" condition is a matter of nature. When one is bound by his "carnal nature", he has no power over sin. By grace, the one connected to "the True Vine" has all power in Heaven and in earth. What good news this is! "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8,9). Remember, ". . . Except a man be born [from above], he cannot see the kingdom of God" (John 3:3; brackets supplied).

Those who have the joy of experiencing this "rebirth" or "spiritual renewal", know the meaning of the promise in Psalms 119:165; "Great peace have they which love Thy law: and nothing shall offend them." Which law is this referring to? It is that spiritual Law of God of which we wrote beforehand, the Ten Commandments of love—love toward God and our fellow man.

There exists another Pagan error in the midst of Christianity today. It is said that the Sabbath of the fourth commandment is no longer applicable to the sanctified life. Some professed Christians do away with it altogether, and others just conveniently change the time it is celebrated from Saturday, the seventh day, to Sunday, the first day of the week. When we do our research carefully, we discover that the true Bible Sabbath was neither changed nor done away, for it contains within it "the seal of God". Read Exodus 20: 8-11: "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 [YAH] thy God: in it thou shalt not do any work . . . For in six days the LORD [YAH] made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD [YAH] blessed the Sabbath day, and [made it holy]."

None of the other commandments contain the requisites for a "legal seal", that is, 1) Name: YAH, 2) Office: Creator-God, and 3) Jurisdiction: Heaven, earth, and entire universe. Satan, in his futile attempt to take the place of God, has claimed the right to change the moral law of Ten Commandments. Christians agree regarding the

spiritual necessity of nine of those laws; it is the fourth commandment which stirs controversy. "We ought to obey God rather than men" (Acts 5:29) is the voice heard in "the loud cry".

Another Pagan teaching has pervaded the ranks of God's people, even among the "Sabbath-keeping" variety. It is the attitude that churches must exercise "worldly policy", including court prosecutions to effect success. It further argues that sometimes force is required to protect the church's reputation, even though "force is the last resort of all false religion." This deceptive error has been manifested by union of church and state. "A union of church and state means a recognition of a spurious sabbath, and a failure to respect the conscientious observance of the Sabbath of the fourth commandment." (Manuscript Releases Volume Twelve, page 218).

"Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it. 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 . . . And God did rest the seventh day from all His works . . . Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief . . . 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." (Heb. 4:1-10).

Clearly, the Sabbath is more than a physical rest day. It represents that spiritual repose that all true Christians experience when living Christ's life—"Christ in you, the hope of glory" (Col. 1:27). When the church and state unify to enforce church dogma, the law of God is made void. It is then time for YAH's chosen people to arouse, "cry aloud", and "spare not". Apostasy in the church introduces Pagan errors, which when cherished, bring forth the fruit of persecution. Every church-state union eventually becomes a persecuting power, even if solely initiating court litigation.

"There are men who have set their minds and will to accomplish evil; in the dark recesses of their hearts they have resolved what crimes they will commit. These men are self-deceived. They have rejected God's great rule of right, and in its stead have erected a standard of their own, and comparing themselves with this standard they pronounce themselves holy. The Lord will permit them to reveal what is in their hearts, to act out the spirit of the master that controls them. He will let them show their hatred of His law in their treatment of those who are loyal to its requirements. They will be actuated by the same spirit of religious frenzy that goaded on the mob that crucified Christ; church and State will be united in the same corrupt harmony." (Second Advent Review and Sabbath Herald, March 18, 1884). ". . . Some, when God reproveth them for wanting their own way, make the world their confidence, and bring church matters before the world for decision. Then . . . Christ is crucified afresh and put to open shame. Those church members who appeal to the courts of the world show that they have chosen the world as their judge, and their names are registered in heaven as one with unbelievers." (Manuscript 64, 1898).

"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 Cor. 6:7).

Pagan holidays, belief in the immortality of the soul, and kindred errors have been "pawned off" on the professed church of Christ. Consequently, members are "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:14). We do not have adequate space to deal with all of their false teachings here. But you must know that God's servants will be warning you of your errors because they love you. They will appeal to you with THE LOUD CRY. "In the last work for the warning of the world, two distinct calls are made to the churches. The second angel's message

[of Revelation 14] is, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.' And in the loud cry of the third angel's message a voice is heard from Heaven saying, 'Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto Heaven, and God hath remembered her iniquities!'" (Maranatha, p. 171; emphases added).

Will you be willing to receive and obey THE LOUD CRY??

THE DUE PROCESS OF LAW

"The Rock! His work is perfect, For all His ways are just; A God of faithfulness and without injustice, Righteous and upright is He." Deut. 32:4.

The DUE PROCESS OF LAW is defined in Black's Law Dictionary exhaustively. For our short study we will share the following concepts from this dictionary:

PROCEDURAL DUE PROCESS. Central meaning of procedural due process is that parties whose rights are to be affected are entitled to be heard and, in order that they may enjoy that right, they must be notified Reasonable notice and opportunity to be heard and present any claim or defense are embodied in the term . . .

SUBSTANTIVE DUE PROCESS. Such may be broadly defined as the constitutional guarantee that no person shall be arbitrarily deprived of his life, liberty or property; the essence of substantive due process is protection from arbitrary and unreasonable action.

DUE PROCESS OF LAW. The essential elements of due process of law are notice and opportunity to be heard and to defend in orderly proceeding adapted to nature of case, and the guarantee of due process requires that every man have protection of day in court and benefit of general law Daniel Webster defined this phrase

to mean a law which hears before it condemns, which proceeds on inquiry and renders judgment only after trial

The foregoing principles of law pertain to jurisprudence in the United States of America. What a blessing it is to be a resident of a country in which there is due process of law. But what of our Heavenly citizenship? Do we not expect as much justice; yea, even more, from a compassionate and merciful Heavenly Father?

I would take the latitude here to state that the Bible is our Constitution. The Church is guided by the Holy Spirit through the Word. The standard of judgment for all professed citizens of Heaven is the moral law of Ten Commandments as indicated in James 2:11,12; "Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak and so act, as those who are to be judged by the law of liberty." And further, ". . . for we shall all stand before the judgment seat of Christ," Rom. 14:10. Without a doubt, there is a day of reckoning— a day of judgment. Christ taught this succinctly in Matt. 12:36, "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." If every word will be considered, what about every action? This is answered satisfactorily in Eccl. 12:14, "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Christ says, "And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." In Daniel, chapter 7, the scene is described, ". . . the judgment was set, and the books were opened."

The Bible insures us that YAH, the Creator, is just in all His ways. Does this mean that He observes rules in applying judgment? Does this guarantee that man will be given THE DUE PROCESS OF LAW, even before the tribunal of Almighty God? Yes, precisely!

The Father of truth and justice will adhere to His own righteous principles in the judgment. And man has never fully

attained to the justice of YAH in the imperfect courts of earth. There will be no errors made in His righteous judgment; you can be assured.

The population is easily convinced today that we are certainly living in the end times, if not the very last generation. The signs of the times are all about us, and there is no reason to articulate those specifics in this tract. Many very astute Bible students realize that judgment began for the righteous dead in the fall of 1844. (Contact us for a study on this subject). But there is to be a judgment for the righteous living prior to the second advent of Christ and the end of the world as we know it. Do the righteous living receive THE DUE PROCESS OF LAW? I believe that we can prove such to be the case from our Constitution, the Bible.

Throughout Bible history there have been messengers of God assigned the task of warning people of their fate. Let us list a few examples here for evidence. Noah comes to mind first. He preached for one-hundred twenty years, appealing to the masses to repent and prepare for the impending deluge. Sadly, only eight righteous living were spared.

Before the time of Sodom's overthrow, two angels visited Abraham and were courteously entertained. As they were passing on their way to Sodom, Abraham accompanied them, and they revealed to the patriarch the errand for which they had come,— to destroy Sodom. They told Abraham that because of the grievous wickedness of the inhabitants, the city was to be destroyed. Abraham knew that Lot was in this place, and although he had been taught of God, he could not believe that the inhabitants of Sodom were so utterly corrupt. He began to plead that the righteous should not perish with the wicked, that if a certain number of the godly were there, the city might be spared. Pleading for the city, he decreased the number of righteous that would be likely to be found in the city, until he reached the number of ten. But although God would have spared the city if ten righteous persons could have been found there, that

number could not be made up to redeem the city. As the angels drew nigh unto Sodom, only one man manifested an interest in the strangers. Lot welcomed them in, invited them to his house. He was ignorant in regard to the character of these men, and knew not the terrible errand upon which they had come; but the courtesy which he manifested was in harmony with his character, and he was saved from the general ruin. Had he appeared indifferent to these strangers, he would not have secured to himself such help as only the angels could give.

Jonah carried a message to Nineveh by the inspiration of YAH. His voice was heard throughout the city, and it made kings and the highest nobility tremble. His words of warning from God had humbled the mightiest in that wicked city, and had made them understand that there was a living God who was about to punish them for their iniquity. Consequently, they were rendered THE DUE PROCESS OF LAW. The Ninevites heard the message of mercy as God had purposed, and they humbled their hearts and repented at the preaching of Jonah.

In the Old Testament sanctuary service, the children of Israel heard an announcement of coming judgment on the annual Feast of Trumpets. The people afflicted their souls for nine days, and on the tenth day the Day of Atonement [judgment] came. This was to be a type of the final judgment of the righteous living for our day.

YAH's denominated people have been warning the world of the coming judgments since 1844. Christians and non-Christians alike have been informed of the righteous standard of judgment— YAH's Ten Commandments of love. The Sabbath has been shown as the point at which all mankind must make a decision to serve God or an apostate power. The faithful messengers have been aware that some day the judgment "will pass to the cases of the living." "The same angel who visited Sodom is sounding the note of warning, 'Escape for thy life.'" And since 1988, the righteous living have been receiving the summons to the bar of the Ancient of Days.

Let us comment further on this judgment of the righteous living. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad," 2 Cor. 5:10.

" . . . for we shall all stand before the judgment seat of Christ," Rom. 14:10. These Scriptures apply directly to the righteous living; for how can a dead man appear or stand before Christ? The Bible is clear in its teaching, " . . . the dead know not any thing . . ." Eccl. 9:5. Of course, we know Paul thought that he would be judged among the living, because of his statement in 1 Thess. 4:17, referring to the second coming of Christ, "Then WE which are ALIVE and REMAIN shall be caught up together with them [the righteous dead] in the clouds, to meet the Lord in the air . . ." [emphases mine]. But Paul also wrote, "it is appointed unto men once to die, but after this the judgment:" Heb. 9:27. This, of course, refers to the judgment of the righteous dead, and indicates that Paul understood the doctrine too. The righteous dead are not required to have every unknown character defect revealed and cleansed away; consequently, their records could be considered while they are sleeping in the grave. The warnings and entreaties given to them during their lives suffice to fulfill THE DUE PROCESS OF LAW requirement for their mode of judgment.

In the judgment of the living, every character defect must be identified and eradicated. We know that Paul preached this truth also, because he writes that we must " . . . [bring] into captivity every thought to the obedience of Christ," 2 Cor. 10:5. If a believer was doing this and died before completing the process of sanctification, he would pass the judgment of the dead. However, those living in the final generation, without seeing physical death, will be required to stand before the throne of YAH without any character defects, either known or unknown. And when Christ leaves the Heavenly Sanctuary, these saints will stand without an intercessor.

When you read the 14th chapter of Revelation, the "Remnant

Church" of Rev. 12:17 is discussed to an extent. Also, the message which seals them is provided in the "three angels". This Church which is named "the 144,000", is a fulfillment of the prophecy in Zeph. 3:13, "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid." This is the Church which passes the judgment of the living. The individuals making up this company must be given THE DUE PROCESS OF LAW in order to know when their name is before the bar of God. And the first angel gives the notice, "Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters," Rev. 14:7. [Notice how some of this wording resembles that in the fourth commandment of the Ten Commandments recorded in Exodus 20:11.]

Angels are dispatched and messengers sent out to warn the people of their judgment before the Almighty. They are given the summons to appear before the Ancient of Days. The righteous are truly safe because their Advocate is YAHSHUA, their blessed Redeemer. "For the Father judgeth no man, but hath committed all judgment unto the Son," John 5:22. If they have been "walking in the light as He is in the light", they will pass the judgment. His pure "robe of righteousness" will cover them, for their sins are forgiven and "cast . . . into the depths of the sea" Micah 7:19.

When the righteous are summoned before the throne, they first examine themselves carefully to insure that all sins have been repented of. If they are guilty of any wrong, they immediately confess and forsake the iniquity. Then they appear "without fault before the throne of God," Rev. 14:5; Jude 1:24. In making this careful preparation, the saints become "witnesses" for YAH's character as it is written, " . . . ye are My witnesses, saith YAH, that I am God," Isa. 43:12. These faithful ones are sealed with the mark of pure truth [read Eze. 9]. Then they are assigned the task of

delivering the summons to others. It is the final warning to the church first and then to the world. "For the time [has] come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" 1 Pet. 4:17. Will you not receive this DUE PROCESS OF LAW and be His witness? Surrender is your only way of escape.

THE JUDGMENT SEAT

" . . . we shall all stand before the judgment seat of Christ." Romans 14:10. Adventists have long expected the judgment of the living. Ellen White made the following statement in 1884, "The Judgment is now passing in the sanctuary above. Forty years has this work been in progress. Soon, none know how soon, it will pass to the cases of the living. In the awful presence of God our lives are to come up in review. At this time above all others it behooves every soul to heed the Savior's admonition, 'Watch and pray, for ye know not when the time is.'" Watch ye therefore, . . . lest coming suddenly He find you sleeping." (The Spirit of Prophecy, v.4, p.314). And in 1890 she penned this statement. "The judgment of the dead has been going on, and soon the judgment will begin upon the living, and every case will be decided. It will be known whose names are retained upon the book of life, and whose are blotted out." (Signs of the Times, June 2, 1890).

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain

at its close. Here are 'the times of refreshing' to which the apostle Peter looked forward when he said: 'Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus.' Acts 3:19:20." (The Great Controversy, pages 611-12). The foregoing information indicates to us that the "blotting out of sins" takes place during the "times of refreshing". This also happens concurrently with the outpouring of the "latter rain". What is the purpose of the "latter rain"? The "early rain" brings the precious seed to life through germination, while the "latter rain" finishes the plant's growth to maturity— ripening the fruit for harvest.

"I have no specific time of which to speak when the outpouring of the Holy Spirit will take place,— when the mighty angel will come down from Heaven, and unite with the third angel in closing up the work for this world; my message is that our only safety is in being ready for the heavenly refreshing, having our lamps trimmed and burning. Christ has told us to watch; 'for in such an hour as ye think not, the Son of man cometh.' 'Watch and pray' is the charge that is given us by our Redeemer. Day by day we are to seek the enlightenment of the Spirit of God, that it may do its office work upon the soul and character. O, how much time has been wasted through giving attention to trifling things." (The Ellen G. White 1888 Materials, page 960). If our lamps are trimmed and burning, evidence of spiritual life exists. Only those who have the Son have the life; and only those who have been benefited by the "early rain" can be nurtured by the "latter rain". Before the harvest, the process of ripening must occur. Notice carefully that the admonition to be ready for the coming of the Son of man, is a warning of the coming "judgment of the living".

During the current period of earth's history men and women should be thinking of "what God and Jesus are doing . . . What are they doing? They are cleansing the sanctuary We should be

with Him in this work and be cleansing the sanctuary of our souls of all unrighteousness, that our names may be written in the Lamb's book of life, that our sins may be blotted out when the times of refreshing shall come from the presence of the Lord. It is the most solemn work that was ever given to mortals." (Lift Him Up, page 216). Adventists have known of this fact for more than a century, but who are making their robes white in the blood of the Lamb? "I urge upon you the necessity of purity in every thought, in every word, in every action. We have an individual accountability to God, and individual work which no one can do for us." (1MCP 289). "O that every church member . . . might realize that this life is a school in which to prepare for examination by the God of Heaven, with regard to purity, cleanness of thought, unselfishness of action! Every word and act, every thought, is recorded on the record books of Heaven . . ." (MYP 391). Are you preparing? "The all-seeing eye of God is upon us; the secret thoughts of our hearts are not hidden. Every one of us will be judged according to the deeds done in the body. I inquire of you today, How do you stand before God? How does He who can understand every motive, see every thought, hear every word, behold every action of your life, regard your case? Will you consider these solemn questions before every case shall be irrevocably fixed . . ." in the investigative judgment of the living. (The Youth Instructor, July 21, 1892). "The work of the investigative judgment and the blotting out of sins is to be accomplished before the second advent of the Lord. Since the dead are to be judged out of the things written in the books, it is impossible that the sins of men should be blotted out until after the judgment [begins] at which their cases are to be investigated." (This is contrary to the commonly held belief that one receives his eternal reward upon death.) ". . . the apostle Peter distinctly states that the sins of believers will be blotted out 'when the times of refreshing shall come . . .' When the investigative judgment closes, Christ will come, and His reward will be with Him to give to every man as his work

shall be." (The Great Controversy, page 485; emphases supplied). We know that the cases of all will have been judged when probation closes. "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still" (Rev. 22:11). Adventists believe that the investigative judgment for the righteous dead began in 1844. It follows that the "times of refreshing" for the righteous dead also began in 1844. It has taken many years to investigate the individual cases of the dead saints. In like manner, it will take a segment of time to process the living saints during the "times of refreshing" or "investigative judgment of the living". In addition, there must be an overlapping of the timing of these processes, since, while the living are being judged, God's people are also dying. Remember, each case is to be considered individually, and yet, many souls may enter the process simultaneously. For one to fall away or back-slide during the time of the judgment of the living, after voluntarily standing "before the judgment seat of Christ", eternal ruin would be his lot. This is by reason of the exalted level of that individual's understanding and accountability after consciously placing himself there for final examination. Remember, however, that the "throne of God" is a place to come in time of need. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16). Then, for the child of God, he finds himself standing before a "mercy seat" with righteous judgment being applied in the "blotting out of sins". During the "judgment of the living" all sins are repulsed as they are revealed, never more to return. We experience this "blotting-out" as we confess each sin specifically, and by repenting, send it beforehand to judgment. The sin is erased from our record, and we never commit it again. God's true people are aware of this ongoing final cleansing, as they work together in spiritual unity praying to hasten the second advent of their Lord and Savior. Another way of talking about this time of

judgment is "the sealing time". Adventists know that "the sealing message" began in 1848 with the addition of the Sabbath truth to the sanctuary doctrine. Saints have been sealed for Heaven in the three angels' messages of Revelation 14 since that time. Ellen White, herself, died in the hope of a "special resurrection" for those saints being sealed in the three angels' messages. "Then the angel said, 'You just go back, and if you are faithful, you, with the 144,000 shall have the privilege of visiting all the worlds and viewing the handy work of God.'" (The Present Truth, August 1, 1849). The Bible, speaking of those laid to rest in the sealing message, says, ". . . Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." (Rev. 14:13). The 144,000 will be sealed from among the righteous living too. And this grand work of the final sealing is done during the judgment of the living which closes up the work of redemption. Remember, "Just as soon as the people of God are sealed in their foreheads— it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved . . . (The Faith I Live By, page 287; 1902). "Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall on us . . ." (5T 214).

To summarize what we have said to this point, "the times of refreshing" run concurrent with "investigative judgment", "the sealing time", the "cleansing of the sanctuary" and the "time of the latter rain". It is commonly held that "the times of refreshing" have most significant application to the outpouring of the "latter rain" on the living saints. Certainly, only the living would be aware of the final work of the Holy Spirit for man's salvation. So, during the time of the judgment of the living, we experience "latter rain" power, special purification of the soul temple, the final forming of Christ's image within, and the sealing of the soul by the truth of the three

angels' messages. The following paragraph written by Ellen White in The Advent Review and Sabbath Herald explains: "Human nature is depraved, and is justly condemned by a holy God. But provision is made for the repenting sinner, so that by faith in the atonement of the only begotten Son of God, he may receive forgiveness of sin, find justification, receive adoption into the heavenly family, and become an inheritor of the kingdom of God. Transformation of character is wrought through the operation of the Holy Spirit, which works upon the human agent, implanting in him, according to his desire and consent to have it done, a new nature. The image of God is restored to the soul, and day by day he is strengthened and renewed by grace, and is enabled more and more perfectly to reflect the character of Christ in righteousness and true holiness." (September 17, 1895).

The process of the final sealing, and thus, judgment of the living saints is described in Ezekiel, chapter nine. "The command is: 'Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.' These sighing, crying ones had been holding forth the words of life; they had reproved, counseled, and entreated. Some who had been dishonoring God repented and humbled their hearts before Him. But the glory of the Lord had departed from Israel; although many still continued the forms of religion, His power and presence were lacking." (5T 210). "The people of God are sighing and crying for the abominations done in the land. With tears they warn the wicked of their danger in trampling upon the divine law, and with unutterable sorrow they humble themselves before the Lord on account of their own transgressions. The wicked mock their sorrow, ridicule their solemn appeals, and sneer at what they term their weakness. But the anguish and humiliation of God's people is unmistakable evidence that they are regaining the strength and nobility of character lost in consequence of sin. It is because they are drawing nearer to Christ, and their eyes are fixed upon His perfect purity, that they so clearly

discern the exceeding sinfulness of sin. Their contrition and self-abasement are infinitely more acceptable in the sight of God than is the self-sufficient, haughty spirit of those who see no cause to lament, who scorn the humility of Christ, and who claim perfection while transgressing God's holy law. Meekness and lowliness of heart are the conditions for strength and victory. The crown of glory awaits those who bow at the foot of the cross. Blessed are these mourners, for they shall be comforted." (5T 474).

Jesus is about to leave THE JUDGMENT SEAT in Heaven, where He has been making intercession for the living saints, to put on garments of vengeance and pour out His wrath in judgments upon those who have not responded to the light God has given them. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." (Eccl. 8:11). Instead of being softened by the patience and long forbearance that YAH has exercised toward them, those who fear not God and love not the truth strengthen their hearts in their evil course. But there are limits even to the forbearance of God, and many are exceeding these boundaries during His final work of judgment. They have overrun the limits of grace, and therefore God must vindicate His own honor— probation closes.

We appeal to you. Make "your calling and election sure" (2 Peter 1:10). Surrender your whole being to Christ, place your name before THE JUDGMENT SEAT right now, repenting and receiving the refreshing from YAH's Heavenly presence. Join us, the living saints, in hastening the Messiah's second advent. Amen.

THE SABBATH REST PRINCIPLE

"And on the seventh day God ended His work . . . and He rested on the seventh day from all his work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created . . ." Genesis

2:2, 3.

YAH saw every thing that He made was "very good"; and of course, it was very good! All that YAH does has to be very good. He cannot do otherwise. "The Sabbath was made for man", Mark 2:27. Was the Sabbath "very good" also? Yes, but not only "very good", the Sabbath was blessed and sanctified for man. And the first whole day man spent with his Creator was the Sabbath. It is important to remember that all this happened before "the mystery of iniquity" entered our planet. The earth was a "wonder world" of perfect bliss and harmony— Heaven on earth, so to speak. And the Sabbath held special significance to God and man.

Can you imagine the relationship that the first couple and their Master shared together there in the Garden of Eden? Can you picture the innocence of that abundant life, free from pain, disease, stress, death, and all the hardships of this present sinful state? And Christ utters these hope-inspiring words to us, "Come unto Me, all ye that labor and are heavy laden, and I will give you REST. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find REST unto your souls. For My yoke is easy, and My burden is light." Matt. 11:28-30. Are you weary from the battles of this life? Many have found the answer in Christ, who offers THE SABBATH REST PRINCIPLE as a special gift.

When YAH appeared to Moses on the Mount, He provided him with Ten Commandments, written in stone by the very "finger of God." YAH says, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day is the Sabbath of YAH thy Maker: in it thou shalt not do any work, thou, nor thy son, nor thy daughter . . . nor thy stranger that is within thy gates: For in six days YAH made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore YAH blessed the Sabbath day, and hallowed it." Ex. 20:8-11. The fourth commandment of the Decalogue thus sets forth THE SABBATH REST PRINCIPLE. And Paul, in the book of Hebrews, reiterates it.

"There remaineth therefore a [sabbath] 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." Hebrews 4:9, 10. In the Sabbath, man does no work at all.

The Sabbath, then, not only commemorates the Creation; it also stands as a perpetual memorial that man's own "works" will never advance him or bring him any merit whatsoever in the estimation of YAH. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." Eph. 2:8, 9. Let it be forever understood that the Sabbath reminds us weekly and every time we "remember" it, that salvation is "the gift of God: Not of works." How could a true "Sabbath- keeper", one who is walking in the "Sabbath of His rest", one who truly understands and experiences THE SABBATH REST PRINCIPLE, ever be labeled a "legalist"? Truly, the one who will not "remember the Sabbath day to keep it holy" is the real "legalist." He must do something of his own making, his own devising, his own choosing, to please God, to create "a rest" in his soul. He must mold some sort of "idol" which will mask his false impression of the character of God. Is this authentic rest? Ask that individual of his experience. Does he fight for his rights? Does he become offended when questioned on an issue or corrected? Does he ever complain about the circumstances of his life? Is there an occasional irritable spirit manifested by him? Does he always need to be right? Is he quick to pass judgment or condemn others? Does he experience "ups and downs"— sometimes satisfied, other times discontented. What is the man's condition? The one who chooses not to obey YAH's commandments will find himself in a certain dilemma— a state of unrest and unbelief. He will need something to provide him happiness— a job, a car, a woman, a "bottle", a something. His life is a void, "dead in trespasses and sins", Eph. 2:1. I am reminded of a rhyme my junior high school music teacher once told us, "Man's life's a vapor, full of woes— He cuts the caper, down he goes—".

This is characteristic of "the natural man [who] 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." 1 Cor. 2:14. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:7. "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." Rom. 8:5. "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Rom 10:3.

Church history chronicles examples of movements, kings, and kingdoms, all possessing voids and trying to fill them with their own "works of self-righteousness". Consider Nebuchadnezzar, king of Babylon. He "made an image of gold, . . . he set it up in the plain of Dura, in the province of Babylon." Dan. 3:1. The image was his own representation of himself, and he required that all "faithful souls" in his kingdom recognize his "endless kingdom" by bowing to the image. When YAH's worshipers refused to recognize this unrest as beneficial to their souls, persecution came upon them. The unrest of the wicked was forced upon the righteous. But the righteous were delivered because of their adherence to THE SABBATH REST PRINCIPLE. The man of God says, "we are not careful to answer thee in this matter . . . our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. Dan. 3:16, 17. It was unto them as their faith.

The Jewish church sought a temporal kingdom on earth which would never end. They expected a Messiah to launch such a kingdom into existence and deliver them from their oppressors. They "established their own righteousness" in every conceivable way, making themselves ready for the Messiah of their fantasies. Christ said, "That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the

kingdom of heaven." Matt. 5:20. Fabricating an "image beast" of their designs, they depended upon their vile enemies to crucify the only hope of freedom—the Christ, Himself. And as the Messiah, he hung there in public humiliation, demonstrating THE SABBATH REST PRINCIPLE by saying, "Father, forgive them; for they know not what they do." Luke 23:34. What love, what selfless love! O what a Savior!

During the years of the early apostolic church, Christians came under the cruelest hand of persecution. The unrest and unbelief of the Jews reached unto the portals of heaven in 34 A.D., when they stoned the faithful Stephen. As he was being killed, "he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." Acts 7:60. Do you think that Stephen possessed THE SABBATH REST PRINCIPLE in his heart? Christ was in him "the hope of glory," and the same rest that God gave to Adam at Creation, was reigning in his soul. "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 . . . ". Matt. 5:44, 45a.

As the Papacy developed, unrest well nigh permeated the whole known world. With the policies of Constantine, Emperor of Rome, history records the depths of apostasy to which a man will fall in sustaining his own kingdom. He became the father of Sunday legislation, a principle that is dichotomous to THE SABBATH REST PRINCIPLE. Under Constantine's successors official paganism was abolished, and Christianity made the only legal religion of the state. The end result was "the beast power." This church-state union would "wear out the saints of the Most High" 1260 years before receiving the "deadly wound." Fox's Book of Martyrs contains the horrible story and pictures of those cruel persecutions. But within that recorded history is preserved "the patience of the saints" who had THE SABBATH REST

PRINCIPLE sealed in their souls just as the faithful of all ages.

In modern church history, we see gross unrest and unbelief with every sort of persecution arising because of religious differences. From the "innocent act" of shunning one's own family members, to maligning character in the press, to malicious gossip, to divorcing an "unbelieving spouse", to suing dissenting church members [or ex-members] in the courts of law, to disfellowshipping church members without due cause, to actual murder and religious war(s). All these methods of mind-control, manipulation, condemnation, violence and/or force are unconscionable acts for anyone professing Christianity. These behaviors are impossible to those walking in THE SABBATH REST PRINCIPLE. The very keeping of the Sabbath forbids these evils.

Those who observe and keep a "spurious sabbath" will find themselves without "the peace of God, which passeth all understanding . . . ". Phil. 4:7. They will need to "prop up" God's program with some "image beast" of their own creating. There is that void in the soul, a "black hole" which seeks to pull others into it. Christ utters this scathing rebuke, "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." Matt. 23:15. This is often done to people with the Sabbath-day doctrine. Many will go to great lengths in teaching work stoppage on the seventh day of the week or Saturday. However, you are never taught how to keep the Sabbath holy. You are not introduced to the Christ of the Sabbath that you might enter into His rest. Thus, you miss receiving THE SABBATH REST PRINCIPLE which creates within you a new spirit of submission with the calm restful expectation of deliverance from sin and death by the power of YAH's Word—freedom indeed!

Those who have had the great privilege of entering into YAH's rest know how important it is to refrain from all their labors sundown Friday through sundown Saturday—the holy Sabbath

hours. They have "ceased from [their] own works, as God did from His [on the seventh day of Creation]." Heb. 4:10. This new covenant experience brings one to the realization that "all things work together for good to them that love God . . .". Rom. 8:28. This new life in Christ says, "I have learned, in whatsoever state I am, therewith to be content." Phil. 4:11. One begins to reason from cause to effect, "for whatsoever a man soweth, that shall he also reap." Gal. 6:7.

"And I saw another angel ascending from the east, having the seal of the living God . . ." Rev. 7:2. ". . . and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." Rev. 7:4. YAH says, ". . . I gave them My Sabbaths, to be a sign [or seal] between Me and them, that they might know that I am YAH that sanctify them." Eze. 20:12. "Thus saith YAH, Keep ye judgment, and do justice: for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:1, 2. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of YAH, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in YAH; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of YAH hath spoken it." Isa. 58:13, 14. (All emphases supplied).

We see from the preceding paragraph that the Sabbath is the "seal of God". On the seventh day of Creation He put His seal to the completion of His good work. At the close of the work of redemption, He stamps His seal in the hearts of the 144,000 who shall stand faultless before the throne of God. Their "trademark" is the character of Christ, the seal of the living God, the Sabbath of His rest. They shall not yield to any other mold. Their only allegiance is to the God of Heaven and His commandments of love. They are

"Sabbath-keepers" because Christ is the Author of Sabbath. He is "the author and finisher of [their] faith." Heb. 12:2. They are anticipating the soon second advent of their Savior, when He will escort them to the mansions above, prepared by Him for the redeemed of all ages. They have dispensed with self-seeking and sustaining earthly kingdoms. Thus, having entered the true Sabbath of YAH's rest, THE SABBATH REST PRINCIPLE is their constant delight. The name, Creation 7th Day Adventists, is their "mark" granted by God. It is who they are and how they are known. And "what therefore God hath joined together, let not man put asunder." Matt. 19:6. AMEN.

THE CHRISTIAN UNITY

Christian Unity is always among the Christian things that are of the greatest importance. While Christian Unity is in itself of great importance, to know what it is, is of greater importance. Thus because to desire, and to strive for, and to promote, as Christian Unity what is not Christian Unity at all is a most dangerous mistake and an immense loss. And much of just this has been done, and much of it is being done just now as a part of the several great "movements" in and by the churches that are now being urged. In studying Christian Unity for what it really is, it will be helpful first of all plainly to state what it is not. One of the clearest expressions of what it is not is the following prodigiously false statement of what it is: This unity is two-fold; it comprises:

"1. Unity of doctrine and faith, which consists in the common accord of all the Faithful in admitting and believing all that the teaching church proposes to them as revealed or confirmed by Jesus Christ."

"2. Unity of government, which produces unity of communion, and which consists in the submission of all the Faithful to their respective bishops and in particular to the Roman Pontiff, supreme

Head of the church."

Yet utterly false and Romish as all of that is, take away from it only the part that pertains to "the Roman Pontiff," and it fairly expresses the view of every denomination in the world as to what is Christian Unity. But Christian Unity is altogether another thing than is any of that; and is as far higher than all of that as Heaven is higher than the earth. Uniting of Christians upon doctrine, is not Christian Unity. Agreement of Christians in belief, is not Christian Unity. Uniting or agreeing of Christians upon a platform or statement of belief, or of doctrine, or of principles, is not Christian Unity. Uniting of Christians in an agreed assent and submission to an order of church organization or church government, is not Christian Unity. Union of purpose or of effort of Christians or among Christians in promoting a cause, is not Christian Unity. Free and pleasant fraternal association of Christians, is not Christian Unity.

Christians might have all of these things in one combination, indeed many of them do, and yet not have Christian Unity at all. Christian Unity is far more and far higher than is any association of denomination or federation or council even of all the Christians in the world for any purpose or upon any platform or in any cause or in submission to any church government. And it is so well worth having that it is worth more than all other things put together.

Come then, let us know what it is in its pure truth and splendid worth, and then let us have it for all that it is worth. In the Scriptures the Reformers found the divine principle and Christian truth of Christian unity. Matthias said:

"The Body of the omnipotent and altogether indivisible Jesus Christ, the community of saints, is not divided, neither indeed can be divided. That Church, by virtue of its eternal and immutable unity, depends wholly on the unity of God, and of the Lord Jesus Christ, and of His Spirit. It is Jesus Christ Himself, who, with the Father and the Holy Spirit, ever dwells in His Church and in each most insignificant portion of it, holding together, vitalizing, sustaining, the

whole and all its parts. Bound with each other in the unity of the life of Jesus, many shall come together and be held in union by the cords of a glowing love."

Huss said: "Christ alone is the all-sufficient Head of The Church. The Church needs no other. And therein consists its unity. All true unity must have its foundation in Christ." When this fundamental Christian truth was announced, to the church men it was all new and strange and hateful. And when it was proclaimed abroad to all people in their own tongue, it was all the more so. How utterly foreign it was to all the realm of their horizon may be seen in some measure in the following standard definition of the "Mark of Unity" of the Roman Church:— This unity is two-fold; it comprises:

"1. Unity of doctrine and faith, which consists in the common accord of all the Faithful in admitting and believing all that the teaching church proposes to them as revealed or confirmed by Jesus Christ."

"2. Unity of government, which produces unity of communion, and which consists in the submission of all the Faithful to their respective bishops and in particular to the Roman Pontiff, supreme Head of the church."

"To break the unity of faith, by rejecting even only one point of doctrine, constitutes heresy; to break the unity of government, by rejecting the authority of the legitimate heads, produces schism."— Christian Apologetics, Section 313.

Christian unity, the only true unity that can ever be, is totally different from that. It is as far higher than that as heaven is higher than the earth. And it is as far truer than that as the precision of the Spirit of Truth is beyond the wanderings of the carnal mind. Christian unity is far more than is any unity upon doctrine, among Christians, and is far above that. Christian unity is far more than is any unity of belief, of Christians; and is far above that. Christian unity is far more than is any unity of Christians upon a platform of belief, of doctrine, or of principles; and is far above that. Christian

unity is far more than is any unity of submission to church government; and is far above that. Christian unity is far more than is any union of Christians, or among Christians; and is far higher than that. Christian unity is far more than is any unity of purpose, of Christians; and is far higher than that. Christian unity is far more than is any unity of effort of Christians promoting a cause; and is far higher than that. Christian unity is far more than is any unity of association of Christians; and is far higher than that. Christian unity is far more than is any unity even of brotherhood, among Christians; and is far higher than that. Christian unity is far more than is any unity of association, or of brotherhood, for any purpose, or upon any platform, or in any cause, or in submission to any group. Christian unity is nothing less, and is nothing else, than the divine unity itself: "the unity of the Spirit." Note that it is not unity from the Spirit. That is, it is not a unity of people, derived from the Spirit. Nor is it, primarily, a unity caused among people by their possessing the Spirit. It is "The unity OF the Spirit" Himself.

Christian unity, then, is only the divine unity, as that unity is in the Divinity, and of the Divinity Himself. See this in the Scriptures of Truth, where the Reformers found it; for there it is plainly and repeatedly stated. First, in the Saviour's promise of the Comforter: "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever . . . I will not leave you comfortless: I will come to you . . . At that day ye shall know that I am in My Father, and ye in Me, and I in you." John 14:16,18,20.

There is Christian unity. There is "the unity of the Spirit." It is the unity of the individual Christian with, and in, the Father and the Son: This unity is accomplished by the mighty grace of "the Comforter, which is the Holy Ghost." And just to accomplish this divine unity is the primary purpose and the grand object in the gift of the Holy Spirit. This is plain in the Scripture just quoted; but see it again as shown in the prayer in Eph. 3:14-19: "That He would grant

you . . . to be strengthened with might by His Spirit in the inner man; that"— so that, in order that— "Christ may dwell in your hearts by faith; that ye might be filled with all the fullness of God." Next, read the Saviour's prayer for Christian unity; and see there the same thought three times expressed:

"Neither pray I for these alone, but for them also who shall believe on Me through their word; that they all may be one." That is the prayer. How is that prayer to be fulfilled? How is that unity to be accomplished? What is the real key of it? Here it is: "That they all may be one:"

1. "As Thou, Father, art in Me, and I in Thee, THAT"— so that, in order that— "they may be one IN US."

2. "And the glory which Thou gavest Me, I have given them, THAT" so that, in order that— "they may be one, EVEN AS We are One."

3. "I in them, and Thou in Me, THAT"— so that, in order that— "they may be made perfect in One." John 17:21-23.

Thus, three times in direct connection, there stands expressed by the Lord Jesus His own thought of Christian unity. Three times He tells how it is to be found; and every time, without a scintilla of variation, this Christian unity which He defined and for which He prayed for us, finds its key, its spring, its idea, only in unity with the Father and with the Son, in the very unity of the Father and the Son. That, and that alone, is Christian unity.

Christian unity then is nothing less and nothing else than the divine unity itself, as that unity is in the very Godhead. The unity of the Godhead is the unity of Spirit, in the Spirit; for the Godhead is only Spirit. And all who "have been made to drink into this one Spirit," of the "one Lord," through the "one faith" of the one Christ, and of the "one God and Father of all"; and who are possessed of this "one Spirit"; and "live" and "walk" "in the Spirit":— all these are one in Him and with Him in the very "unity of the Spirit," which is the divine unity itself.

Next, see this thought in the words of the Scripture defining Christian Fellowship. "That which we have seen and heard declare we unto you, that ye may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ This then is the message which we have heard of Him and declare unto you, that God is light, and in Him is no darkness at all." By this Scripture it is plain that Christian fellowship is not primarily fellowship with one another; but first fellowship with the Father and with the Son; and then fellowship with one another as the consequence of this fellowship with the Father and the Son. It is only when Christians "walk in the light as He is in the light", it is only when we have "fellowship with Him", that "we have fellowship one with another." That light is God. Walking in the Light is walking in God. Thus, we have fellowship with Him; and having fellowship with Him we have it with one another. And this Life and Light is "declared" in order that, having the Life, and walking in the Light, we may have fellowship with Him; and this in order that we may have fellowship with those whose fellowship is, "truly and primarily "with the Father and with His son Jesus Christ."

Next we see the thought of the Spirit on this as expressed through Paul, in Eph. 2:11-18. When God would put an end to the enmities, and spites, and separations, between Circumcision and Uncircumcision, and would "make both one," He did it by "reconciling both unto God in one body by the Cross," so that, "through Christ, we both have access by one Spirit unto the Father." Thus again is Christian unity portrayed; and again it is only unity with the Father, through the Son, by the Spirit, in the very unity of the Godhead.

That and that alone is Christian unity. And all so-called unity of "Church governments" of organization, association, federation, confederation, accomplished even by Christians, is of only human contrivance, is only a hollow sham, is a sheer counterfeit, and never Christian unity at all. All who are of this true

unity are one. They are one already by the very virtue of the divine unity itself; and they need no "church governments," federations, confederations, organizations nor associations to cause them to be one. All such contrivances as these are only the open confession that they have not the real unity of the Spirit and in the Spirit—the divine unity; and they must go about to supply the lack by constructing a mere human, political and worldly "unity." All who are of this true, this divine, unity are one. They know it; they know it by the Spirit of Him in Whom alone the unity is found. They are one, from God and in God. And their unity being in God and coming from God, nothing that can ever come from man can ever affect it in the least. It being of heaven and from heaven, nothing from earth can ever spoil it. In heavenly love it abides, even upon earth. And among all these, "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female." There is neither white nor black, red nor yellow, American, European, Asiatic, nor African: "for ye are all one in Christ Jesus." Christ is all, and in all." "The one God and Father of all is above all and through all and in you all"; with "the Son also himself subject" unto the Father, "that God may be all in all." 1 Cor. 15:28. That is Christian unity; and nothing else is. And this is only the revelation of "the mystery of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fullness of times He might gather together in ONE all things in Christ, both which are in heaven and which are in earth; even in Him." Eph. 1:9,10.

Jesus prayed for this divine unity of believers, in order that another great and glorious thing might follow; that is,— "That the world may know that Thou has sent Me." And when this the true Christian unity is found and manifested, that grand and glorious thing does follow, and will ever follow.

Then will the prayer of Jesus be fulfilled. They will all be one as the Father is in Jesus and Jesus in Him; and the world will know that God sent Jesus, and that He loves us as He loves Him.

The time has come when Christian unity as it is in truth—"the unity of the Spirit"—will be known and manifested. For now is the time when "the mystery of God should be finished." Rev. 10:7.

This mystery is "God manifest" in the flesh, "Christ in you the hope of glory," through the divine Spirit. And thus is the divine Spirit making manifest the divine unity in Christians, and thus true Christian unity.

And the culmination of this true Christian unity is that "glorious Church" which the divine Lord "will present to Himself" without "spot or wrinkle or any any such thing, but holy and without blemish" at his "glorious appearing," in the soon-coming day of the glorious second advent of Christ our Savior.

THE 1888 MESSAGE

What Ellen White said:

THE MESSAGE OF JUSTIFICATION BY FAITH

"The Lord in His great mercy sent a most precious message to His

people 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 need to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure."

Testimonies to Ministers., pp. 91,92.

What Waggoner said:

THE GLAD TIDINGS

"But this is sufficient. He is a 'tried stone'. The faith which He gives to us is His own tried and approved faith, and it will not fail us in any contest. We are not exhorted to try to do as well as He did, or to try to exercise as much faith as He had, but simply to take His

faith, and let it work by love, and purify the heart. It will do it; take it!

Believing is Receiving

"It follows, then as a matter of course, that, believing in Christ, we are justified by the faith of Christ, since we have Him personally dwelling in us, exercising His own faith. All power in heaven and earth is in His hands, and recognizing this, we simply allow Him to exercise His own power in His own way. God does 'exceedingly abundantly', by 'the power that worketh in us'."

The Glad Tidings, E.J. Waggoner, p. 42.

What Jones said:

"This victory, in its fullness, is free to every soul in Christ Jesus. It is received by faith in Jesus. It is accomplished and maintained by 'the faith of Jesus', which He has wrought out in perfection, and has given to every believer in Him. For 'this is the victory which overcometh the world, even our faith'."

Lessons on Faith, A.T. Jones, p. 138.

WARNING AGAINST DESPISING GOD'S MESSAGE

by Ellen White

"I would speak in warning to those who have stood for years resisting light and cherishing the spirit of opposition. How long will you hate and despise the messengers of God's righteousness? God has given them His message. They bear the word of the LORD. There is salvation for you, but only through the merits of Jesus Christ. The

grace of the Holy Spirit has been offered you again and again. Light and power from on high have been shed abundantly in the midst of you. Here was evidence, that all might discern whom the LORD recognized as His servants. But there are those who despised the men and the message they bore. They have taunted them with being fanatics, extremists, and enthusiasts. Let me prophesy unto you: Unless you speedily humble your hearts before God, and confess your sins, which are many, you will, when it is too late, see that you have been fighting against God. Through the conviction of the Holy Spirit, no longer unto reformation and pardon, you will see that these men whom you have spoken against have been as signs in the world, as witnesses for God. Then you would give the whole world if you could redeem the past, and be just such zealous men, moved by the Spirit of God to lift your voice in solemn warning to the world; and, like them, to be in principle firm as a rock. Your turning things upside down is known of the LORD. Go on a little longer as you have gone, in rejection of the light from heaven, and you are lost."

Testimonies to Ministers, pp. 96,97.

What the Bible says:

Rom. 3:22...Even the righteousness of God which is by the faith of Jesus Christ unto all and upon all them that believe; for there is no difference.

Gal. 2:16...Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Gal. 2:20....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.

Phil. 3:9....And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

Rev. 3:18....I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

Rev. 14:12....Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

Eph. 6:16....Above all, taking the shield of faith, wherewith ye shall be able to quench all of the fiery darts of the wicked.

SUMMARY

We depend no longer on man's faith to fight against sin. With our faith we depend on our Gift, the FAITH OF JESUS. The faith which HE exercises within all who receive this priceless GIFT. It gives certain VICTORY from all the wiles of the devil. Though you are tempted many times a day, in each temptation you can now say, "Thank You , Jesus, for the gift of Your own faith which You are exercising within me through the Spirit. You, Jesus, have overcome the Devil. It is done. The Devil has no power over me. Praise God! for His unspeakable Gift to me!"

Let us rejoice and thank Him for our GIFT every moment until

Jesus, the Christ comes to take us home!!!

Eph. 6:16....Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

Jas. 4:7....Submit yourselves therefore to God. Resist the devil, and he will flee from you.

1 Pet. 5:9....Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

Isa. 61:1....The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound...

Luke 4:18....The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor: He hath sent Me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

IF YOU DESIRE TO BE A PART OF THE "LOUD CRY"
WHICH IS GOING FORTH IN THE MESSAGE OF
"CHRIST'S RIGHTEOUSNESS",
PLEASE CONTACT:

The Creation 7th Day • Adventist Church

<http://www.creation-7th-day-adventist-church.org>

253 CR 400 Rienzi, MS 38865
662-462-7552

1010 Hwy 72 East Corinth, MS 38843
662-287-9758

1-888-284-2487

Administrator@creation-7th-day-adventist-church.org

*Not affiliated with the General Conference of SDA's

Washington, D.C.

