

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. (Ex. 28;36)

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IF I HAVE FOUND *Grace in Thy Sight*

Can every believer have grace enough to keep him free from sinning? Yes. Indeed, everybody in the world can have enough to keep him from sinning. Enough is given, and it is given for this purpose. If anyone does not have it, it is not because enough has not been given, but because he does not take that which has been given. For "unto every one of us is given grace according to the measure of the gift of Christ." Eph. 4:7. The measure of the gift of Christ is Himself wholly, and that is the measure of "all the fullness of the Godhead bodily." To the fullness of the Godhead there is, indeed, no measure; it is boundless. It is simply the infinity of God. Yet that is the only measure of the grace that is given to every one of us. The boundless measure of the fullness of the Godhead is the only thing that can express the proportion of grace that is given to every one who is in this world. For "where sin abounded, grace did much more abound." This grace is given in order that "as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord," and in

order that sin shall not have dominion over you, because you are under grace.

It is given also "for the perfecting of the saints." The object of it is to bring each one to perfection in Christ Jesus--to the perfection too, that is fully up to God's standard, for it is given for the building up of the body of Christ, "till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." It is given to "every one of us," "till we all come" to perfection, even by the measure of the stature of the fullness of Christ. Again, this grace is given to every one where sin abounds and it brings salvation to every one to whom it is given. Bringing salvation in itself, the measure of the salvation which it brings to every one is only the measure of its own fullness, which is nothing less than the measure of the fullness of the Godhead.

As boundless grace is given to every one bringing salvation to the extent of its own full measure, then if any one does not have bound-

less salvation, why is it? Plainly it can be only because he will not take that which is given.

As boundless grace is given to every one in order that it shall reign in him against all the power of sin, as certainly as ever sin reigned and in order that sin shall not have dominion, then if sin still reigns in anyone, if sin yet has dominion over anyone, where lies the fault? Clearly, it lies only in this, that he will not allow the grace to do for him and in him that which it is given to do. By unbelief he frustrates the grace of God. So far as he is concerned, the grace has been given in vain.



“Do you know why you struggle with sin?

Because your fighting a war thats over.

Do you know why you cant win?

Because its already won.”

But every believer, by his very profession, says that he has received the grace of God. Then if in the believer grace does not reign instead of sin, if grace does not have dominion instead of sin, it is plain enough that he is receiving the grace of God in vain. If grace is not bringing the believer onward toward a perfect man in the measure of the stature of the fullness of Christ, then he is receiving the grace of God in vain. Therefore the exhortation of the Scripture is, "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." 2 Cor. 6:1.

The grace of God is fully able to accomplish that for which it is given, if only it is allowed to work. We have seen that grace being altogether from God, the power of grace is nothing but the power of God. It is plain enough therefore that the power of God is abundantly able to accomplish all for which it is given—the salvation of the soul, deliverance from sin and from the power of it, the reign of righteousness in the life, and the perfecting of the believer unto the measure of the stature of the fullness of Christ—if only it

can have place in the heart and in the life to work according to the will of God. But the power of God is "unto salvation to every one that believeth." Unbelief frustrates the grace of god. Many believe and receive the grace of God for the salvation from sins that are past but are content with that and do not give it the same place in the soul to reign against the power of sin, that they did to save from sins of the past. This, too, is but another phase of unbelief. So as to the one great final object of grace--the perfection of the life in the likeness of Christ—they do practically receive the grace of God in vain.

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offense in anything, that the ministry be not blamed." Nor does this word "ministry" refer simply to the ordained ministry of the pulpit. It includes every one who receives the grace of God or that has named the name of Christ. For "as every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." Therefore he does not want anyone to receive the grace of God in vain, lest that grace and its blessed working be misrepresented to the world and so men be further hindered from yielding to it. He does not want His grace to be received in vain, because when it is, offense is given in many things, and the ministry of grace itself is blamed. Yet when the grace of God is not received in vain but is given the place that belongs to it, "no offense" will be given "in anything," and the ministry will not only be not blamed but will be blest.

And now to show how complete and all-pervading the reign of grace will be in the life where it is not received in vain, the Lord has set down the following list, embracing "all things," and in which we shall approve ourselves unto God. Read it carefully:

IN ALL THINGS

"In all things approving ourselves" unto God,

"In much patience,

In afflictions,

In necessities,

In distresses,

In stripes,

In imprisonments,

In tumults,

In labors,

In watchings,

In fastings,

By pureness,

By knowledge,

By longsuffering,

By kindness,

By the Holy Ghost,

By love unfeigned,

By the word of truth,

By the power of God,

*By the armor of righteousness on the right
hand and on the left,*

By honor and dishonor,

By evil report and good report;

As deceivers, and yet true;

As unknown, and yet well known;

As dying, and, behold, we live;

As chastened, and not killed;

As sorrowful, yet always rejoicing;

As poor, yet making many rich;

As having nothing, and yet possessing all things."

This list covers all the experiences that can ever enter into the life of any believer in this world. It shows that where the grace of God is not received in vain, that grace will so take possession and control of the life, that every experience that enters into the life will be taken by grace and turned to making us approved unto God and building us up in

perfection unto the measure of the stature of the fullness of Christ. "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain."

—A.T. Jones, *Advent Review and Sabbath Herald*,
September 22, 1896

SLEEPING SAINTS

THE ELLEN G. WHITE COMMENTARY

SERIES #3

This month we are going to discuss the "sleeping saints," those who are dead... but I mean that in a very different way than is employed in the Bible. In the language of carnal Christians, the churches of the world are filled with the dead or the barely alive. This is one of the primary reasons why such anger is directed toward the Victory message, toward the full import of the statements which read, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." (1John 5:18) When faced with these verses, sleeping Christians say, like Samuel's demonic impersonator, "Why hast thou disquieted me, to bring me up?" (1Sam 28:15)

Nominal Adventists believe that they have found, in the writings of Ellen White, an excuse for their slumber. They excuse their Laodicean state by saying, "You may not see me doing much, but that doesn't mean I am not, or will not be, sanctified by the grace of God. Ellen White says that those who are holy will not even know they are holy so... maybe I am holy!" Furthermore, they have been conditioned by a wrong interpretation of Adventist writings to believe that those who say, "I do not commit sin" are being prideful. As we discussed in the last newsletter, the Biblical use of the word "commit" implies deliberate, willful action; yet those who declare that they are not deliberate sinners often find their statements treated with incredulity and contempt.

This should not be in Christendom, where it is repeatedly taught (at least in *theory*), “If thou canst believe, all things are possible to him that believeth.” (Mark 9:23) All the Creation Seventh Day Adventists are saying is this: “We have had enough of mere theory, let us take up the living testimony!”

One of the commonly misused quotations from Ellen White includes the following paragraph, discussing the nature of the Spirit-filled Christian:

“All who come within the sphere of his influence perceive the beauty and fragrance of his Christian life, while he himself is unconscious of it, for it is in harmony with his habits and inclinations. He prays for divine light, and loves to walk in that light. It is his meat and drink to do the will of his heavenly Father. His life is hid with Christ in God; yet he does not boast of this, nor seem conscious of it. God smiles upon the humble and lowly ones who follow closely in the footsteps of the Master. Angels are attracted to them and love to linger about their path.” [*Advent Review and Sabbath Herald*, January 18, 1881]

“So you see,” the sleeping Christian will explain, “if you claim to be conscious of the influence and beauty of your Christian life, this is proof that your life is not hid with Christ in God.”

Unfortunately, those who take up this position are missing the intent of the article from which the paragraph is drawn; and further, they are ignorant of the Bible’s clear teachings upon which the principles of Ellen White’s writings are based. The passage tells us, and rightly so, that we will never be aware, until the Heavenly Record is opened, of the effect of our influence on *others*. It reads, and quite correctly, that we will not boast of the fact that our lives are hid in Christ—yet note the wording carefully, “His life is *hid* with Christ in God; yet he does not boast of this, nor seem conscious of it.” [Emphasis added] The positive declaration is made that the true Christian’s life is *hid* in Yahshua, and to deny this would be nothing short of denying the faith altogether.

Those who are truly victorious over sin trust that their influence will ever be for good, and believe it because Christ taught that it would be. He said, “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” (Mat 5:16) At the same time, we may not be consciously aware of the extent to which our actions are doing so, nor would we boast of such things even if we were. The true Christian realizes that any victory he gains is merely the life of Christ, and His own divine power, lived out in a frail and dependent mortal shell.

That passage does not say that the Christian will be ignorant of the fact that he is personally pleasing the Almighty. In fact, both Scripture and Ellen White’s writings are perfectly consonant on the teaching that a true Christian will know, *must* know, that he is standing in faith at every moment. The true Christian is not asleep to these things, or unaware of his justification, having heeded the Scripture: “Awake to righteousness, and sin not.” (1Cor 15:34a) As the rest of that verse teaches, those who have not done this are without a true knowledge of God.

One seeking a full understanding of Ellen White’s position on this matter must realize that she constantly spoke of boasting as evidence that one is not being sanctified, and taught that the Christian will not be fully aware of his influence upon others, because he is merely acting according to his redeemed nature. At the same time, statements such as the following must also be taken into account if we desire the full truth of the matter: “We may discover whether or not we are condemned by God’s standard of character. If you are condemned, there is but one course for you to pursue: you must repent toward God because of the transgression of his law, and have faith toward our Lord Jesus Christ as the one who only can cleanse from sin. If we would obtain heaven, we must be obedient to God’s holy requirements. Those who strive lawfully will not strive in vain. Only believe

the truth as it is in Jesus, and you will be strengthened for the battle with the powers of darkness." [Advent Review and Sabbath Herald, January 18, 1881]

Paul was quite direct in emphasizing that principle: "Examine yourselves, whether ye be in the faith; *prove your own selves*. Know ye not your own selves, how that Jesus Christ is in you, *except ye be reprobates?*" (2Cor 13:5, emphasis added) The sleeping Christian, the carnal and nominal Adventist that denies that we may know whether or not Christ has declared us justified, is operating under a reprobate mindset. The reason they have taken up this lethargic position is a simple, but tragic, one: they love sin, and if they would truly seek righteousness, they would be forced to admit that their actions are condemned, and then repent of the works of the flesh and be cleansed. Such a thing is wholly unappealing to the mind set on the flesh. They would prefer to remain "satisfied" with their current level of faith and do no more than fill a seat on a pew.

"The more satisfied anyone is with himself and his present knowledge, the less earnestly and humbly will he seek to be guided into all truth. The less of the Holy Spirit of God he has, the more self-satisfied and complacent he will feel. He will not search earnestly and with the deepest interest to know more of truth. But unless he keeps pace with the Leader, who is guiding into all truth, he will be left behind, belated, blinded, confused, because he is not walking in the light." [Manuscript Releases Volume Eleven, page 88]

There is a great gulf fixed between those who are *self-satisfied* and those who are *content*, experiencing a Sabbath-rest concerning all things. The Laodicean mindset is the counterfeit of the Victorious mindset, and both of these conditions are openly revealed in these last days as a stark contrast, one to the other. The man who has victory in Christ, and knows that he is overcoming by the power of the Word, is content. The man who cares not for these things, and stubbornly ignores opportunities to advance, is self-satisfied.

There is a difference in how those words are used in a spiritual context. Paul was content in all things, yet always reaching up to the next rung.

He writes, "Not that I speak in respect of want; for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound. Everywhere, and in all things, I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me." (Phil 4:11-13) He also writes, just a chapter before, "Brethren, I count not myself to have apprehended [i.e., fully arrived]; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, *as many as be perfect*, be thus minded; and if in any thing ye be otherwise minded, God shall reveal even this unto you." (Phil 3:13-15)

This is what the truly awake, truly victorious, Christian will believe. He will be content with his progress, but not with his attainments. He will not rush ahead of the Holy Spirit, but neither will he lag behind. He will be in Sabbath peace, but at the same time he will not sink into satisfaction and cease to look for the next step on the narrow path. He is, in this particular respect, "perfect" according to the Biblical description of a growing character, and will not be ashamed of his testimony, nor in the Day of Judgment. One can know if he will be ashamed in the Day of Judgment by asking himself, "Am I ashamed of my Christian state now? What is my testimony today? Will that testimony satisfy the watching universe or the ministering angels?" If the answer to that question is "no," the seeker may know he has not yet surrendered all to Christ.

Why did Ellen White place such emphasis on not declaring, "I am saved," in the ultimate sense, or of pointing out one's own works as a mark of our Christianity?

It is because doing such things comes only

from pride, and can lead only to destruction. She writes, "I have never dared to say, 'I am holy, I am sinless,' but whatever I have thought was the will of God I have tried to do it with all my heart, and I have the sweet peace of God in my soul. I can commit the keeping of my soul to God as unto a faithful Creator, and know that He will keep that which is committed to His trust. It is my meat and drink to do my Master's will." [Manuscript 6a, 1886]

This is not the attitude of Christianity, even Adventism, today. The conscience must be clear; but it must be honestly clear, not just clear because its promptings are diligently ignored. If men were half as eager to do the works of righteousness than to ignore the pleadings of conscience, the world would be a more hospitable place for its pilgrims. In addition, things have grown far worse since 1886, and due to the ease of misunderstanding, we do not even employ the word "try," as she would in her day; by faith we take up the full "testimony of Jesus Christ" and declare—in humility and acknowledgement of our constant need for the energy and impulse of Yahweh—"And he that sent me is with me; the Father hath not left me alone, for I do always those things that please Him." (John 8:29)

We must not be satisfied with the level of faith that attended the Judgment of the Dead; we, who are expecting translation rather than resurrection, must be content, but ever seeking a more sure testimony, ever following the principle laid down in the Spirit of Prophecy: "Talk and act as if your faith was invincible." [Christ's Object Lessons, page 146] "According to your faith be it unto you." (Mat 9:29b)

The truth is, a man may know whether or not he is justified; what he will not know is his precise level of sanctification, and this is whence our ability to influence others springs. Paul says, "But with me it is a very small thing that I should be judged of you, or of man's judgment; yea, I judge not mine own self." (1Cor 4:3) Let us be very clear; Paul was very secure in his justification, writing, "Henceforth there is laid up for me a crown of

righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (2Tim 4:8) He had full confidence that he had run the course successfully; (verse 7) yet at no point did he declare, "This is as spiritual as I am going to get," or "I know enough now; I am holy." He would not judge himself.

Paul, as with all true Christians, was fully aware that apart from Yahshua he was nothing; nevertheless, he simply spoke the truth by declaring that he was *not* apart from Yahshua. Indeed, his most powerful testimony was, "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. I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain." (Gal 2:20, 21) Paul did not look to his own actions, in accordance with the law, for knowledge of his justification. He looked to the sacrifice of the Messiah, and there he found a most sure knowledge, a most secure insight, that he was walking in victory.

The question one must ask, if he is tempted to seek evidence against the doctrine that teaches Victory over all known sin for the Christian, is this one: "Will those who ask for Victory, not for fear of punishment, but for genuine love of holiness, ever be turned away? Will God give a serpent when asked for a fish?"

We are told of Him, "He has set us an example in order *that we may know how to walk* in conformity with His will. Christ is a true Shepherd. His example, if followed, will lead us aright. How precious was His gentle spirit. He was meek and lowly in heart. No jealousy, no envy, no iniquity was found in Him. He passed over the same ground where Adam fell, thus showing us that it is possible for man to overcome. *Those who follow Christ will be obedient*; they will not trample on one of God's holy precepts." [Manuscript Releases Volume Five, page 258, emphasis added] If these things are

so, will we not be found liars in the sight of Yahweh if we declare them false?

Will we dare say, "The Christian will not always be obedient?" Will we contradict inspired commentary (and by this I mean the full weight of it, not a misunderstood statement here, and an out-of-context quote there) and take the position that "We cannot know if we are doing the right thing," when the Scriptures so clearly tell us that we must?

We are always giving credit to the Most High for the work He is doing in us, but woe unto us if we deny the actual work that is taking place according to His own great love and grace! This is a false, twisted idea that the Christian world has come to embrace as "humility," to its everlasting hurt. "In order that no cheap, bungling work be brought into the cause of God, the true Christian is ever to feel that he is dependent upon his Maker. And he will not be ashamed to acknowledge his dependence. Like Daniel, he will not take credit to himself. He will give all honor to God, letting worldly men as well as his brethren know that he is depending upon the Lord and weeding out of his life everything that would grieve His Spirit. Like Daniel, he will improve every opportunity of adding to his acquirements. He will trade upon the talents the Lord has given him, after the holy principles laid down in the Word. And this will give him multiplied ability." [*Manuscript Releases Volume Seventeen*, page 225]

"He who repents of his sin and accepts the gift of the life of the Son of God cannot be overcome. Laying hold by faith of the divine nature, he becomes a child of God. He prays, he believes. When tempted and tried, he claims the power that Christ died to give, and overcomes through His grace. *This every sinner needs to understand.* He must repent of his sin, he must believe in the power of Christ, and accept that power to save and to keep him from sin. How thankful ought we to be for the gift of Christ's example." [*Selected Messages Book 3*, page 356, paragraph 2, emphasis added]

Those who say, "I am not what I should be" are not looking at Yahshua, but at self. Those who say, "I try to be faithful always, but I cannot," are not relying upon that invincible power which cannot possibly fail. Those who look to Christ and say, "I behold the perfection of the Messiah," must acknowledge that it is He who lives in them and no other, no lesser, being. They will never allow themselves to sink into dejection or entertain the thought that they are failures as Christians. They will never allow themselves to slip into slumber and say, "How can we know if we are on the path of holiness or not?" Have we not a most sure Word?

It is not too presumptuous to say, "Christ lives in me," for that is what He has promised to those who come to Him... but it would be presumptuous in the highest degree to say, as if self was greater than Christ, "Christ lives in me, yet I cannot help but sin." That is a contradiction for which there is no solution other than to admit the error in understanding that led to the statement.

"Individually we should stand in freedom before God, serving Him intelligently. The Lord will work through every soul who is consecrated to Him. He will give them knowledge and spiritual understanding; and He will direct their steps. *How shall we know* that He is leading us? Because *we act in accordance with the Holy Spirit*, and are in harmony with Christ." [*The Paulson Collection of Ellen G. White Letters*, page 170, emphasis added]

"I will appropriate His promises to myself, and will be glad in the Lord and ever praise His holy name." [*That I May Know Him*, page 143]

Let this be the attitude of each and every one of us. Let the infinite power and majesty of the Almighty guide our understanding as we delve into the inspired writings that reveal Him more and more clearly as we are transformed "into the same image from glory to glory, even as by the Spirit of the Lord." (2Cor 3:18)

—David Aguilar

The Sin of Laodicea

We have not enough efficient workmen, and there is also a dearth of means to carry forward the work essential to be accomplished for this time. If those who knew the truth, the present truth for this time, would individually realize that a responsibility rests upon them to communicate to those who know not the truth, the light the Lord has graciously given them, they would more nearly meet the mind of Christ. They would be His light, penetrating the darkness of error which covers the religious world, and which is as dense as the darkness that enveloped the Jewish nation in the days of Christ.

Shall Seventh-day Adventists walk in the same path as did the Jewish nation? Shall the message to the Laodicean church be applicable to this people? Shall those who have seen great light, who have had large opportunities and many privileges, cease to do service as witnesses for Christ? Those who know the truth, but who feel no special burden to reveal corresponding works, will be like that servant who knew his Master's will, but did it not.

The Lord has appointed every converted soul to witness for Him. The light that has been given to the individual members of His church is to shine forth, not merely in much talk, but in good works. Every talent entrusted to every soul is to be traded upon. The talents that might have been put out to the exchangers by those who have done nothing in the service of God will be required again with the improvements that the Lord required His stewards to make. Every jot of light, of ability, of influence, is to be used, not for self-pleasing, but for the Lord. We are to be

yoked up with Christ in perfect obedience to the Lord our God, who is holy, just, and good. Thus God's people may develop characters of increasing consecration, efficiency, and tact, and act their part as laborers together with God.

Why are so many so slow in recognizing the work they ought to do in seeking to save that which is lost. Consider prayerfully what is to be done. Kill indolence. Lay hold of personal labor. Too much labor is done by those who minister in word and doctrine in behalf of churches that should be set to work themselves. The church members should carry a weight of responsibility. They should keep their own souls in the love of God by exercising all the powers they have. By precept and example they should bear witness of the power of the truth and grace of Christ upon human hearts. This will commend the truth that the seventh-day Sabbath is a sign between them and their God. Obedience in the observance of the Sabbath testifies of the sanctification received through its observance.

In many of our organized churches the banner of truth is trailing in the dust because the members are not doing service to God, but are serving their own pleasure. They work through the influences that surround the soul. By precept and example, in self-indulgence, in their worldly habits of dress, in their words and actions, they testify against the truth, against self-denial, against the meekness of Christ. They are cold spiritually, and far separated from Christ. If they followed in the footsteps of Christ, they would be partakers of His self-denial, of His self-sacrifice, that they might lift up and save the souls that are ready to perish.

The talents entrusted to men may be used in an unconsecrated manner, by doing a good action from impulse in a haphazard way, refusing to see opportunities that are close by and that should claim the attention. Many practice self-denial and self-sacrifice by fits and starts. They need to seek the wisdom that comes from God alone. They need to consult their Leader. They need to do much praying, much trusting in Jesus Christ that His Holy Spirit may work in them, revealing a straightforward course of service which God will approve, and which will be a benefit and blessing to many souls. The consecration of all our words and actions to God makes us His witnesses. It develops a character that is the result of cherishing the truth in all its principles. Truth is not a cheap commodity; it is as precious gold, tried in the fire.

We pass through this world but once. Let every step taken by those who claim to be sons and daughters of God be forward. Listen to the words of Christ: He that "will come after Me, let him deny himself, and take up his cross, and follow Me" [Matt. 16:24]. This alone will designate each of us as His disciples. Are we witnessing before the angels of heaven and before the worlds unfallen that we as human beings recognize that we understand what this means, "Ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" [1 Cor. 6:19, 20].

Entire consecration to God, living an undivided heart-life of service, this is a living testimony to the world that you recognize your accountability to improve. Every entrusted talent is to be treated as absolutely and really belonging to Him whose you are by creation and redemption. Consecration of words, of voice, of every work, is needed. This act of sanctification of soul, body, and spirit is not an act on the part of the human agent of creating anything and rendering it to God. All we have is from God and by Him. It is just as much His, if we do not recognize it thus and

take some credit to ourselves. By consecrating all to God, you are simply showing the angels of heaven that you recognize that soul, body, and spirit belong to the Lord, and are to be devoted to His service.

The talent given to the unprofitable servant, which he wrapped in a napkin and buried in the earth, was the Lord's own, entrusted to the servant for use. It was to be so used that it would gain other talents. Our life is to be a life of earnest, thoughtful service to God. Those who feel no real obligation to represent the truth in life and character, who do not testify to the power of the grace of Christ by revealing the reformation it has wrought in them, fail to exalt the law of God before those whose characters are demonstrated in making that law void by their wrong principles.

The true commandment-keeping people of God show to the world a character of unspotted integrity, testifying by their own course of action that the law of the Lord is perfect, converting the soul. Thus the Lord Jesus, the Son of God, through His obedience to the law of God, exalted and made that law honorable. God will surely condemn every member of every church claiming to be Seventh-day Adventist, who is not doing Him service, but through pride, selfishness, and worldliness, is showing that the truth of heavenly origin has not worked a reformation in his character.

Please read carefully Rev. 3:15-18. The voice of Jesus Christ is heard. "As many as I love, I rebuke and chasten: be zealous therefore [not half-hearted], and repent. Behold, I [your Saviour] stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcome, and am set down with My Father in His throne" [Rev. 3:19-21].

Will the churches heed the Laodicean message? Will they repent, or will they, notwithstanding that the most solemn message of truth—the third angel's message—is being

proclaimed to the world, go on in sin? This is the last message of mercy, the last warning to a fallen world. If the church of God becomes lukewarm, it does not stand in favor with God any more than do the churches that are represented as having fallen and become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. Those who have had opportunities to hear and receive the truth and who have united with the Seventh-day Adventist church, calling themselves the commandment-keeping people of God, and yet possess no more vitality and consecration to God than do the nominal churches, will receive of the plagues of God just as verily as the churches who oppose the law of God. Only those that are sanctified through the truth will compose the royal family in the heavenly mansions Christ has gone to prepare for those that love Him and keep His commandments.

"He that saith, I know him, and keepeth not His commandments, is a liar, and the truth is not in him" [1 John 2:4]. This includes all who claim to have a knowledge of God, and to keep His commandments, but who do not manifest this by good works. They will receive according to their deeds. "Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him" [1 John 3:6]. This is addressed to all church members, including the members of the Seventh-day Adventist churches. "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, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother" [1 John 3:7-10].

All who claim to be Sabbath-keeping Adventists, and yet continue in sin, are liars in God's sight. Their sinful course is counter-working the work of God. They are leading others into sin. The word comes from God to every member of our churches, "And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears" [Heb. 12:13-17].

This is applicable to many who claim to believe the truth. Rather than give up their lustful practices, they venture on in a wrong line of education under Satan's deceiving sophistry. Sin is not discerned as sinful. Their very consciences are defiled, their hearts are corrupted, even the thoughts are continually corrupt. Satan uses them as decoys to lure souls to unclean practices which defile the whole being. "He that despised Moses" law [which was the law of God] died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

For we know Him that hath said, Vengeance belongeth unto Me, I will recompense, saith the Lord. And again, The Lord shall judge His people. It is a fearful thing to fall into the hands of the living God" [Heb. 10:28-31].

—Ellen G. White, *Manuscript Releases vol. 19*, Letter 35, 1898