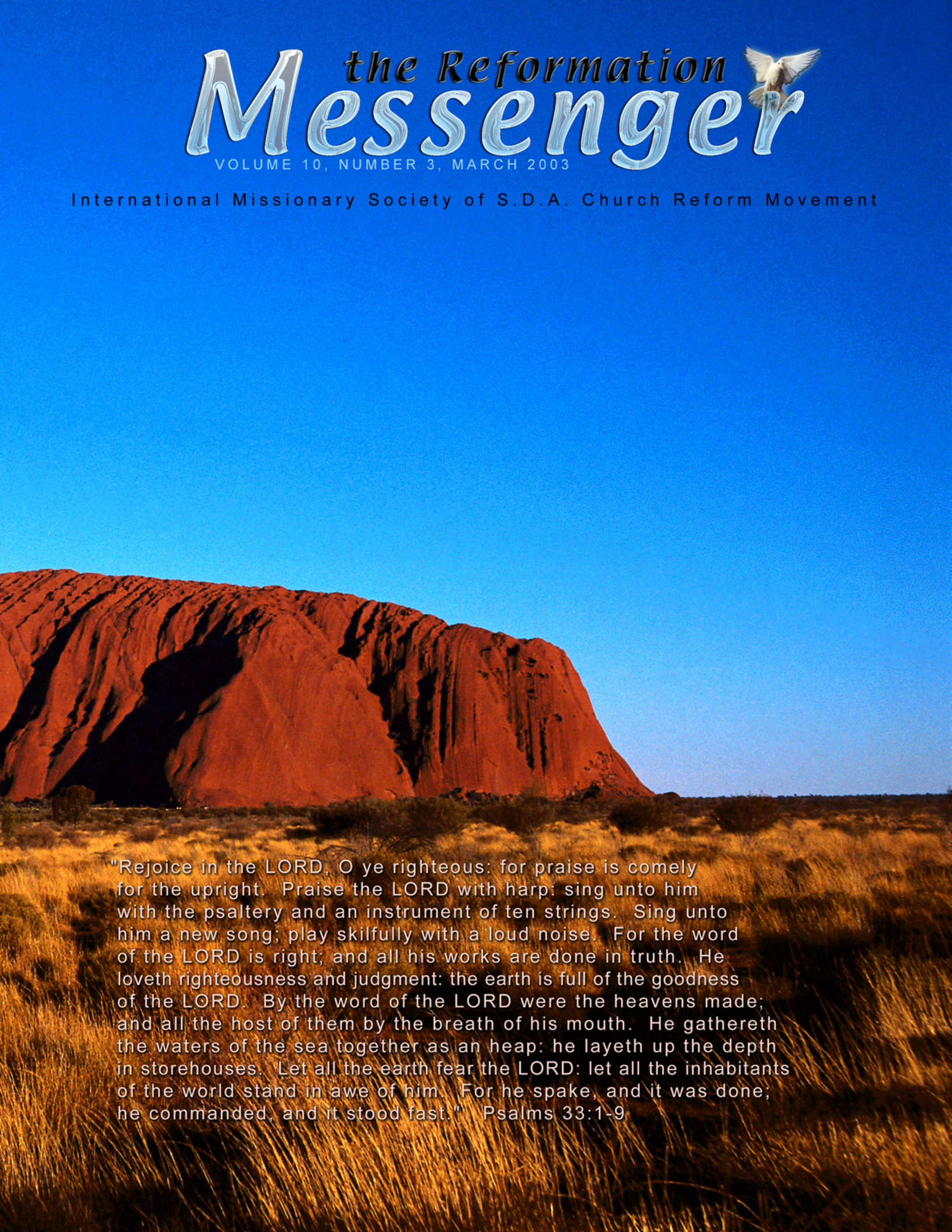


# *the Reformation* **Messenger**



VOLUME 10, NUMBER 3, MARCH 2003

International Missionary Society of S.D.A. Church Reform Movement



"Rejoice in the LORD, O ye righteous: for praise is comely for the upright. Praise the LORD with harp: sing unto him with the psaltery and an instrument of ten strings. Sing unto him a new song; play skilfully with a loud noise. For the word of the LORD is right; and all his works are done in truth. He loveth righteousness and judgment: the earth is full of the goodness of the LORD. By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses. Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast." Psalms 33:1-9

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# REUBEN\*

## (Unstable as Water)

The Lord names individuals according to their character, and since He has chosen the names of the twelve, - whence came the twelve tribes of Israel, - as names of the twelve divisions of the 144,000, there must be something in the character of Jacob's sons and the twelve tribes of Israel worthy of careful study. We will start with the birth order, it means the first on the list is Reuben.

Each of the sons of Jacob received a name signifying his mother's thoughts and emotions at the time of his birth. In one way or another these names all reflect the rivalry of the two sisters. Each name is related in sound to certain key words in the accompanying statement made by the mother. Thus, the first syllable of Reuben, which means "see, a son," is from "to see," used in her remark, "the Lord hath looked upon my affliction." To Leah, her first child was evidence of Jehovah's compassion, and well might she expect him to be the means by which she could win Jacob's affection. In the first flush of maternal joy she was confident that Jacob's heart would now turn to her.<sup>1</sup>

In every ancient Israelite family the eldest son inherited, as his birthright, a double portion of his father's estate, and the honor of officiating as the priest of his father's house; and what was of more value to every true son of Abraham than wealth or earthly position, he inherited the spiritual birthright, which gave him honor of being the progenitor of the promised Messiah.

But Reuben, the eldest of the twelve sons of Jacob, like his Uncle Esau<sup>2</sup>, likely esteemed the birthright, and in an unguarded hour committed a sin that forever debarred him from all the spiritual and temporal rights of the first-born. He committed adultery with his Father's wife, a sin which Paul said was

not even "so much as named among the Gentiles," or heathen.<sup>3</sup>

Because of this sin, "The priesthood was apportioned to Levi, the kingdom and the Messianic promise to Judah, and the double portion of the inheritance to Joseph."<sup>4</sup>

Jacob on his deathbed portrayed the character which Reuben as the first-born might have possessed. "Reuben thou art my first-born, my might and the beginning of my strength, the excellency of dignity, and excellency of power." We can imagine the pathetic tone of the old patriarch's voice as he portrayed the real character of his first-born, the one who might have had the respect of all, - "unstable as water, thou shalt not excel."<sup>5</sup>

There are traces in the history of Reuben of the "excellency of dignity" which originally was bestowed upon him, as shown by his kindness in bringing home the mandrakes to his mother<sup>6</sup> and trying to save the life of Joseph, when his brethren determined to kill him.<sup>7</sup>

Reuben was a vacillating character, "unstable as water." His father had little confidence in his word; for when his brethren wished to take Benjamin down to Egypt, Jacob did not regard Reuben's pledge to return Benjamin safely to his father; but when Judah promised to stand as security for the Lad, Jacob accepted the offer.<sup>8</sup>

The unstable nature of Reuben seems to have been transmitted to his descendants. The tribe of Reuben wishing to take possession of the first land conquered when they came out of Egypt showed the same selfish character of his ancestor. Moses evidently read their motive in the request, yet he granted them their possession on "the other side of Jordan." As the result of

this request they were among the first to be carried captive into Assyria, about B. C. 740.<sup>9</sup>

The prophetic words of the patriarch. "Thou shalt not excel," were fulfilled in the history of the tribe of Reuben. That tribe furnished no judge, no prophet, no hero, unless it be Adina and the thirty men with him, who were reckoned among the valiant men of David's army.<sup>10</sup> These men were no doubt among the one hundred and twenty thousand of the tribes of Reuben, Gad, and Manasseh who went up to Hebron to make David king over Israel.<sup>11</sup>

Dathan and Abiram of the tribe of Reuben, with Korah the Levite, were noted for the Rebellion they instigated in the camp of Israel; and their destruction was an object-lesson of the fate of all who pursue a similar course.<sup>12</sup>

The territory chosen by the Reubenites placed them in close proximity to Moab. The towns in the inheritance of Reuben-Heshbon<sup>13</sup>, Elealeh<sup>14</sup>, Kirjathaim<sup>15</sup>, Nebo<sup>16</sup>, Baalmeon<sup>17</sup>, Shibmah, - are familiar to us as Moabite and not Israelite towns.

It is not strange that Reuben, thus remote from the central seat of the national government and of the national religion, relinquished the faith of Jehovah. "They went after the gods of the people of the land whom God destroyed before them," and we hear little more of the tribe of Reuben until Hazael, king of Syria, held possession of their territory for a time.<sup>18</sup>

When as a tribe they had completely failed to do the work God intended they should do in their own land, the Lord permitted Pul and Tiglath-pileser to carry them into the upper part of Mesopotamia, where they remained

until, at the end of the 70 years' captivity, representatives of the twelve tribes were again gathered into the land of promise.<sup>19</sup>

The History of the tribe is a record of failures in carrying out the purposes of God. As Reuben, the first-born, had the opportunity to stand as a leader, so the tribe of Reuben, situated in the borders of Moab, might have proved true to God; but they, like their father Reuben, were "unstable as water"

Although the patriarch and his descendants failed to carry out the purposes of God, yet the name of Reuben will be immortalized, for throughout eternity, the countless millions redeemed will read that name on one of the pearly gates of the New Jerusalem. Twelve thousand of the 144,000 will be of this class, and will enter the kingdom of God under the name of Reuben.

How can one be thus honored who apparently made a failure of life? That is the great mystery of godliness. How can the thief, who made a complete shipwreck of his life, be with the Savior in paradise? It is through the power of the blood of Christ, the sin-pardoning redeemer.

When Moses pronounced his parting blessing on the tribes of Israel, of Reuben he said: "Let the Reuben live, and not die; and let not his men be few."<sup>20</sup> We might wonder how a character "unstable as water" could "live and not die;" but the course pursued by Reuben at the time of a great crisis in Israel, explains how much such a one can be an overcomer.

At the time of the battle of Megiddo, which is in many respects a type of the final battle of Armageddon, it is stated that "in the division of Reuben there were great searchings of heart."<sup>21</sup> Here is the secret of the whole matter.

There are multitudes of men and women in the world today and even within professed Christians with characters like Reuben they are "unstable as water," with no power in themselves to do any good thing, who have no

fixed principles. It is hard for them to resist temptation. Let it come from what quarter, and in what form it may, and every precaution must be taken to surround them with influences that will strengthen their moral power. Let them be separated from these helpful influences and association, be thrown with a class who are irreligious, and they will soon show that they have no real hold from above; they trusted in their *own strength*. This is the worst thing we as human beings can do but it is the easiest to do. Is it our case? Have we been praised and exalted when our feet were standing in sliding sand?. Are we like Reuben, unstable as water, having no inward rectitude, and like Reuben they will never excel? Let's feel hopeless. What you need is to see your dependence upon God, and to have a resolute heart. Be a man where you are; show strength of character where you are; be able, *through Jesus Christ*, to say, "No, I will not do this great wickedness, and sin against God. It is now when we should begin earnestly to search our hearts, we will discover our own weakness; and if we turn to

God, He will come to our rescue and pronounce over us, as He did over Reuben of old, "Let such a once live and not die" It is my wish and deep prayer for all of us. Amen.

In the coming issue we will see the character of Simeon.

### Oscar Javier Oviedo

\* Some notes are taken from "The Cross and Its Shadow"

<sup>1</sup> Nichol, Francis D., The Seventh-day Adventist Bible Commentary, (Washington, D.C.: Review and Herald Publishing Association) 1978.

<sup>2</sup> Gen. 25: 34; Heb. 12: 16.

<sup>3</sup> 1 Cor. 5:1; Gen. 49: 4.

<sup>4</sup> PP 235.4

<sup>5</sup> Gen. 49:3-4.

<sup>6</sup> Gen. 30: 14

<sup>7</sup> Gen. 37: 21-22, 29; 42: 22.

<sup>8</sup> Gen. 42:37-38; 43: 8-9

<sup>9</sup> Num.32: 1-33; 1 Chron. 5:26

<sup>10</sup> 1Chron. 12: 37, 38

<sup>11</sup> 1 Chron. 12: 37, 38

<sup>12</sup> Num. 16: 1; Deut. 11:6

<sup>13</sup> Nm. 21: 25-28, 30, 34

<sup>14</sup> Is. 15: 4; Jer. 48: 34

<sup>15</sup> Jos 13: 18

<sup>16</sup> Deut. 32: 48

<sup>17</sup> Ez. 25: 8

<sup>18</sup> 2 Kings 10: 32-33

<sup>19</sup> Ezra 6: 17; 8: 35; Neh. 7: 73

<sup>20</sup> Deut. 33: 6

<sup>21</sup> Judge 5: 16



# The Rich Young Ruler



Matthew 19:16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

19:17 And he said unto him, Why callest thou me good? [there is] none good but one, [that is], God: but if thou wilt enter into life, keep the commandments.

19:18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19:19 Honour thy father and [thy] mother: and, Thou shalt love thy neighbour as thyself.

19:20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

19:21 Jesus said unto him, If thou wilt be perfect, go [and] sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come [and] follow me.

19:22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

A young man came to Christ, and said, “Good Master, what good thing shall I do, that I may have eternal life?” Jesus bade him keep the commandments. He replied, “All these things have I kept from my youth up: what lack I yet?” Jesus looked with love upon the young man, and faithfully pointed out to him his deficiency in keeping the divine law. He did not love his neighbour as himself. His selfish love of riches was a defect, which, if not remedied, would debar him from heaven. “If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me.” {CS 210.3}

Christ would have the young man understand that He required nothing of him more than to follow the example that He Himself, the Lord of heaven, had set. He left His riches and glory, and became poor, that man, through His poverty, might be made rich; and for the sake of these riches, He requires man to yield earthly wealth, honour, and pleasure. He knows that while the affections are upon the world, they will be withdrawn from God; therefore He said to the young man, “Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me.” How did he receive the words of Christ? Was he rejoiced that he could secure the heavenly treasure? Oh, no! “He went away sorrowful: for he had great possessions.” To him riches were honour and power; and the great amount of his treasure made such a disposal of it seem almost an impossibility. {Counsels on Stewardship p.211}

Matthew 19:24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

The rich young ruler knew that Jesus spoke the truth when he said, “Go and sell what thou hast and give to the poor. He thought that meant he would have to live the rest of his life in poverty. This was not true. Jesus didn’t tell him to sell ‘everything’. The rich young ruler had amassed a fortune. This is what he was to sell and give to the poor. He didn’t need the riches that he had. All they did was give him a higher place in society and allow him to live in ease and luxury. If he really loved Jesus and wanted to have eternal life he would have spared no means to get it. Instead he let the possessions of this world cheat him out of eternal life. He went away sorrowfully.

Why is it that riches are called “unrighteous mammon”? It is because through riches men are made subject to temptation, to deal unjustly, to use them as they shall please in gratifying their desires, and in fulfilling that which their imagination calls for. Those who are in possession of money are in danger of putting the Lord’s goods to a wrong use, and by this means they are led to forget God . . . . The rich young ruler thought that he loved God until Jesus revealed his idol to him, and showed him that he was making a god of his possessions. He had come to Christ asking, “What lack I yet?” The answer was, “Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me” (Luke 18:22). {The Upward Look p.29}

Millions in this world are laying up for themselves treasures here on earth instead of laying up for themselves eternal treasures in heaven. They seek to be honoured by their fellow men instead of seeking the honour of Christ. They follow the course pursued by the rich young ruler, and turn away from eternal life only because they love the praise and honour of their fellow men. They say to themselves, “I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, [and] be merry.” But God says to them “Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?” Let us lay up for ourselves treasure in heaven where moth does not corrupt or thieves steal.

*Ben Dammasch  
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# Harmony In Church

Everybody loves a harmonious church fellowship, but very few churches are able to achieve it. Even the disciples of Jesus were arguing who is the greatest the night before Jesus was crucified.

Satan hates the harmony among the believers and therefore he tries to destroy it any possible way. The best way to destroy the harmony is to turn one member against the other in the church.

“My heart is often almost broken with sadness and grief as I see the little real harmony cultivated among believers. We have a solemn work before us. Ye are labourers together with God, and may we work intelligently, heartily, with decision and positiveness, that we may be blessed and may bless others.” Manuscript Releases 18, p. 328.

A desire for position breaks the harmony in the church. A member who did not get the position he wanted often turns a critical eye towards the one who was elected. His smallest neglect or mistake is magnified and passed on to others. Solomon writes, “A sound heart is the life of the flesh: but envy the rottenness of the bones.” Prov. 14:30.

Favouritism can cause much trouble in the church. The leaders often favour one member above the other, this way causing resentment in the one that is neglected.

“And in those days, when the number of the disciples multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. These Grecians were residents of other countries, where the Greek language

was spoken. By far the larger number of converts were Jews who spoke Hebrew; but these had lived in the Roman Empire, and spoke only Greek. Murmurings began to rise among them that the Grecian widows were not so liberally supplied as the needy among the Hebrews. Any partiality of this kind would have been grievous to God; and prompt measures were taken to restore peace and harmony to the believers.” The Story of Redemption, p. 259.

Doctrinal questions can divide the believers. Often different interpretations are presented and this can turn one member against the other who believes differently.

“When dissension arose in a local church, as later it did arise in Antioch and elsewhere, and the believers were unable to come to an agreement among themselves, such matters were not permitted to create a division in the church, but were referred to a general council of the entire body of believers, made up of appointed delegates from the various local churches, with the apostles and elders in positions of leading responsibility. Thus the efforts of Satan to attack the church in isolated places were met by concerted action on the part of all; and the plans of the enemy to disrupt and destroy were thwarted.” AA p. 96.

Among the followers of Martin Luther the discussions about the doctrines became so heated that physical fights broke out.

This is the reason we have a General Conference where delegates from different countries come together to study and to pray to find answers to

problem questions. When they have found the answer then it will be passed on to all the churches, so that everyone will come to the unity of faith.

Different nationalities with different backgrounds and cultures have often difficulty in blending together in unity. To avoid this kind of problem Sister White sometimes recommended different meeting places even. Yet with patience and tolerance these difficulties can be overcome. God does not have a different heaven for different nationalities.

Often members have different standards of holiness. What is very important to one member, may not be looked on the same way by another. This can be in the diet, health reform, Sabbath keeping, in dress reform, and many other practices of the church. The Jews condemned Jesus and His disciples for healing on the Sabbath, eating without washing their hands, visiting Publicans in their homes and other practices. I have seen some eating only raw food and that strictly natural. This is not sin but to condemn others who do not practice the same becomes sin and can break the harmony in the church.

Simply being a member in the church and yet unconverted can create problems constantly. Without patience we can hurt others. Selfishness, covetousness, envy and pride if permitted to continue can break up friendships.

The greatest problem in the churches that causes most of the difficulties is the lack of love. When love to God and to fellow beings is lacking in the church then the best efforts by the leaders will not bring harmony into it.

“A decided reformation must take place in the spirit that prevails in the church in Hobart. Brother must be turned to brother and sister to sister before God can work as He longs to work for His people. There must be practice of the prayer of Christ when He prayed that His disciples might be one as He was one with the Father. Earnest efforts must be put forth in order that we shall prevail against Satan and secure harmony among the believers. Who in the church is working in persevering faith for the oneness for which Christ prayed? There is need of earnest work to overcome the selfish, overbearing spirit that has been working in the church and has been deadening its influence. Some have had a spirit to bruise, to hurt the souls of others, and why have they done this? It is because those they have criticized have not met their ideas of what Christian life should be, and they have judged their neighbours, spoken harsh things, and have made manifest the fact that they themselves were severe, harsh, and denunciatory.” Manuscript Releases, book 2, p. 272.

“It is not the opposition of the world that most endangers the church of Christ. It is the evil cherished in the hearts of believers that works their most grievous disaster, and most surely retards the progress of God’s cause. There is no surer way of weakening spirituality than by cherishing envy, suspicion, fault-finding, and evil-surmising. On the other hand, the strongest witness that God has sent His Son into the world is the existence of harmony and union among men of varied dispositions who form His church. This witness it is

the privilege of the followers of Christ to bear. But in order to do this, they must place themselves under Christ’s command. Their characters must be conformed to His character, and their wills to His will.” AA p. 549.

“John, realizing that brotherly love was waning in the church, urged upon believers the constant need of this love. His letters to the church are full of this thought. ‘Beloved, let us love one another,’ he writes; ‘for love is of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God



toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if

God so loved us, we ought also to love one another.” AA p. 548.

“‘A new commandment I give unto you,’ Christ said, ‘That ye love one another; as I have loved you, that ye also love one another.’ What a wonderful statement; but O, how poorly practiced! In the church of God today, brotherly love is sadly lacking. Many who profess to love the Saviour do not love one another.” AA p. 550.

How wonderful it is to go to a church where everyone loves one another. The fellowship alone makes us happy; that we can be among friends. David wrote, “Behold, how good and how pleasant it is for brethren to dwell together in unity!” Ps. 133:1

This kind of church fellowship is possible. When we realize that every person is more valuable in the sight of God, than all the world’s riches together, then we treat one another with respect and with tender care.

May the Lord help us all to work on our churches to bring about the perfect harmony that existed in the early church. We need peacemakers more than troublemakers. Sometimes the Lord has to bring a shaking into the church in order to restore the harmony, when all other means have failed. When difficulty arises let us ask of ourselves, as did the disciples, “Is it I?”, and if so then let us humble ourselves and ask forgiveness of each other. When this is done then the latter rain will

fall upon us and the work of God can be finished. **AMEN.**

*Timo Martin*

# "2003" – PREDICTIONS

A Happy New Year! I wish you a Happy New Year! In Greece the greeting for the New Year, and even most holidays, is "Hronia Polla" meaning "may you live many years"! We heard these jovial New Year's greetings on January 1, 2003, and still hear it many weeks after and still today. This wish was heard around the world, far and near, by parents, and children, brothers and sisters, acquaintances, and friends, merchants and passers-by.

In a wild, chilling world like ours, this New Year's greeting seems far more appropriate than the Merry Christmas many followers of this day lately uttered from lip to lip.

But, dear brethren and friends, we're all still here, aren't we... or most of us are!!? That's a miracle isn't it? On the other hand, however, in this chaotic world, are many pale faces, their faces with furrowed brows in pain or bodies bowed over with old age. Wherever we walk or turn in Greece, we see the tell-tale black clothes of mourning. It may not be so obvious, but the same mourning exists all over the world with other signs, nevertheless.

In many houses there is a vacant chair where a beloved child, a husband and father, a mother whose presence gladdened the New Year's festivities and for many, too, the holiday that preceded it. But, now that beloved one is gone from the family circle. Whether the festivities are merely tradition or customary...someone is missing... tragically missing. The

greeting of "Happy New Year" may seem like a mockery to a mourning or bereaved family, that sadly has no hope for the future.

But, whatever the cares and sorrows of life, or whatever the mistakes and errors of the past, the "Happy New Year," when offered as an expression of love or respect, is a pleasant sound to our ears, isn't it? And yet, aren't these kind wishes forgotten after they are said?

How often we fail to carry their importance into daily life. The New Year's greeting is often said with insincere lips... from hearts that wouldn't give up one selfish gratification in order to make others happy. Those who receive gifts and favours every New Year; many accept as due them... expected.

Receiving daily the bounties of heaven, sunshine, showers, food, clothes, friends, and a home; all the priceless blessings of life, they forget who the Giver is. They forget the promises of God, and that Jesus Christ, the Majesty of heaven, identifies with suffering, with humanity in His saints, and the poor. "It was I whom you neglected." What are you looking for or "wishing" for in this New Year we have entered quietly? Are you looking for a "Happy New Year"? Then seek the Lord, to honour Him, and make everyone around you happy. Let those who seek this... start today, this New Year.

Share your gifts of providence with those who are more needy. Bring to

the Lord your offerings of gratitude. Are we withholding from the Lord; withholding that which He claims from us? Are your tithes and offerings going elsewhere and not to the local church, where all the needs begin? All of this, and from this, in return for all the blessings He's given us?

There are many whose wants and desires increase faster than their income, and they no longer return to God that which is owed or due Him. So, then is developed that same spirit of covetousness which destroyed Judas. Have we neglected to care for the poor, and comfort the sorrowing? Someone once told Sis. E.G. White, "I'm tired of this constant asking for money from our church, from the General Conference, asking for money continuously. When will it stop?" She answered, "Never, never, no, never, until Christ shall put on His clothes of vengeance, and from His lips shall be said, 'He that is unjust, let him be unjust still, and he that is righteous, let him be righteous still.'" (Rev. 22:11). When the Lord forgets our needs, forgets to be gracious, forgets to send us His gifts, to fill our home and cellars, then we can have an excuse for withholding our offering and tithes. It's a thank offering, perpetually.

God has never stopped giving His love. He guards us every moment by His care, and holds us up. He sends us the cheering happy sunshine, and the invigorating air, our paths are filled with His gifts of eternal love. He covers our table with food. He gives us rest and sleep. Every week



He brings us the Sabbath, the day which He has sanctified and blessed for the good of man. We are free from the world's tiresome work, and busy confusion. We can worship here freely according to our own conscience with no one to molest us, or make us afraid... yet. "So, freely you receive, freely give." (Mat. 10:8).

The prophets and apostles suffered torture and death for their religion. But, there is no prison or cruel rack waiting for us, for our loyalty to God... yet. Whenever we lift our hearts to Him with true repentance and faith, He opens up the windows of heaven, and gives us His blessings. "Goodness and mercy," then constantly surrounds us. (Ps. 23); shall even "follow us all the rest of our days of our lives." Believe this!

Many today feel sorry for their backsliding in their faith and morals, and their need of peace, and rest in Christ. But their last year's record shows that they have separated themselves from God and the church. Why? Because of their lack of strict honesty, sincerity, and righteousness. Their hearts must be examined and eyes opened to see the selfishness of their motives. Then their prayer will be, "Create in me a clean heart, O God and renew a right spirit within me." (Ps. 91:10).

If you did something wrong this past year, then show proof of your repentance. Show proof of your genuine truthful reformation, and then, you will enjoy the peace of heaven in the after-life... the New Jerusalem.

Year by year, increasing light is shining on our pathway. The light we had in 2002 is not the light for us in this year-2003. If that light has been faithfully improved, we may look for still greater light in the year that's before us. Dear brethren, the increased light you receive puts you under greater obligation, also!

Your Christian growth should be in relation to the privileges you enjoy. The more you grow... the more your privileges. Each day that passes should find you better prepared to meet new trials and take on new responsibilities. Do you realize this? Do you appreciate this fact? Do you realize your duty to others?

Think of the influence that every word and act of your life may have on those around you. A lasting impression may be made which can work on you in blessing or cursing. This thought gives an awful seriousness to life! This thought should help lead us, or better "drive" us to prayer... that He will guide us then by His wisdom and not ours and our frailties.

It's easy for many professed Christians to lift up Jesus, His perfections and love, under the appearance of great devotion and Godliness, but at the same time being critical of others! It's easy for them to talk about the truth and importance of keeping the commandments of God when they never made a practical application of our principles in their daily lives. They have not made a success of serving God. So, what happens? They have lost the precious comfort, support, protection and health which come from communion with Him... a frightful thought!

We belong to Jesus, and not to anyone else. He has bought us with His blood. We owe Him a debt of gratitude we can never repay. But, which we should acknowledge and recognize every day. How? By willing, unselfish service. Each one of us has been assigned for some special work in the vineyard. There's enough work to do! No one needs to stand by idly, saying there's nothing to do but... wait, or "I have no time"!

Have you been faithful in your appointed work? Doing what you could to win others to the truth?

Think! How many have been led to the cross of Christ through your individual efforts? Think again! Have you by your examples and precepts pointed your fellow men to the Lamb of God? Or, have you by being worldly led their thoughts and affections into a wrong channel?

Many of us made great mistakes last year. Will those mistakes be repeated during the New Year we have entered, so calmly or boldly? Think again, seriously, again. Did you trust in your own opinion? Human judgment is limited when you blindly look to self and go your own way.

Examine yourself. Where are you going? What's the tendency of your course; trusting in your own strength and wisdom or His? The "spirit is a discerner of thoughts and intents of the heart". (Heb. 1:12) It will reveal to you how you stand in the nature of your work. With each revelation of His providence, each step, we can see He takes in His work to move it forward with power. God's hand is working! He has planned to awaken us to greater zeal, and encouragement.

We can then, hopefully and confidently, look for more wonderful and glorious victories of the truth in the New Year. Ask yourselves this New Year, "Lord, what wilt thou have me to do?" (Mk. 10:91) Furthermore, say, "Lord, here am I; send me." (Isa. 6:8).

His spirit is at work on the minds of man, preparing them to receive the truth. Let all your efforts be used to receive all the blessings of His providence. We say, "Be up on it... Be with it... Be ready!" Do something! Do it now!

Here's another thought for the New Year. The Israelites shook the world when Jesus entered Jerusalem. We are the Israelites of this Age, the remnant, that will shake the world on its heels

with our “three angels message” and the “second coming of Christ”.

Let the record of the New Year-2003-be one that you will not be ashamed of. In the secret chambers of our hearts, be communing with our Father all the day long; either “hearing” His voice, “asking” His guidance, or “making confession”. If any of these things are missing... we fail!

It is still a young and tender year. But, as with each developing New Year, we hear many predictions. This, however, is nothing new. Prediction at best is a risky business. Sir Francis

Bacon (1561-1626), an English essayist and statesman said, “Dreams and predictions ought to serve but for winter talk by the fireside.”

That may be true of man’s predictions, but not of God’s prophecies. Man continues to speculate and predict about what will happen day by day or year by year, but God showed us in the Bible, the word of God, that He knows the future. This comforting truth is one reason we can have absolute confidence in God’s Holy Word. The Old Testament has hundreds of prophecies that have already been fulfilled; 2300 prophecies in the Bible concerning empires,

nations, cities and people; 333 prophecies alone pointing to the life of Jesus before He was born! The New Testament describes the fulfillment of these prophecies. The chance of that many predictions coming true is astronomical!

We may expect, also, the claims of false prophets and visions of misled people in the days to come. There will also be false and fanatical movements in the church who claim to be led of God. Furthermore, some have predicted things that actually did take place. But, the things that did not take place were kept in the dark, or were treated as something mysterious, which would be understood later. They receive their inspiration from satanic agencies, which are many. (2SM 72-77) (PP687).

Do you lack confidence in the Bible? Spend some time examining its many fulfilled prophecies. I “predict” you’ll be convinced, that it is truly God’s Word, and that you can rely on it for “everything” in your future. The world is changing... but you can trust God’s unchanging Word.

“Take heed how you hear” (Lk 8:18) and again, “Take heed what you hear” (Mk. 4:24). Furthermore, examine closely, “prove all things” (1 Thes. 5:2). Moreover, “believe not every spirit, but try the spirits whether they are of God; because many false prophets have gone out into the world.” (1 John 4:1).

This is the counsel of God, shall we heed it? (Letter 12, 1890) He leads us on! It shall be a good and blessed New Year. **AMEN**

**John Theodourou**  
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# What can Christians expect from Psychology and Psychotherapy?

(PART 1 OF 2)



We are living in a time where more and more people are seeking help from psychologists. And sadly enough even pastors and clergymen nowadays put their confidence in psychology rather than trusting God.

But are the popular methods of psychology and therapy indeed neutral and scientific-sound remedies for the mind, or are they perhaps pseudo-religious healing methods of an occult character? Can Christian belief and psychology go together? Should the therapist be a Christian, or should a Christian standing upon firm principles keep away from psychology? - According to Franzke, p. 66.

According to our orientation on the Bible, there are some unmovable points of truth. Truth cannot be "determined" by majority, neither can truth change. Truth remains truth.

1. Jesus Christ alone is the living Son of God, is truly God, is truly man, is Saviour and Lord. One who is setting other powers above or beside Jesus Christ, or preaches another Christ, is, as the Bible says, preaching an anti-Christ. (Matt. 24:24).

2. The Holy Writ alone, the Bible, is the all-true, all-sufficient and for salvation-necessary revelation of God for us. We do not need a "higher knowledge" and no "AKASHA - Chronicle." When one teaches "spiritual truths" which go beyond the Scriptures or are even contrary to its whole context and meaning, preaches another, an anti-gospel. (Gal. 1:6).

3. Grace alone is the way out from the real existing and enslaving power

of sin - and not the speculation-based evolution-impulse of a falsified Christ who wants to spur man into a self-salvation and by that leading him into despair. (Rom. 3:23).

4. Faith alone, the childlike trusting acceptance of the redeeming sacrifice of Jesus Christ upon the cross will in the life of the Christian make grace effective and procures salvation, not a speculation, and cognition obsession after the gnostic model which only serves self, but pushes God aside. (Rom. 3:21).

If we take a look at psychology then the spiritual foundation upon which we stand is extremely important and is vital for the investigation. From this base we view, judge and merit psychology.

Psychology is the investigation and diagnosis of man himself, the decisive factor which can easily lead to look at things in an altogether too human way. According to individual views and focuses there will be different results.

A secular-oriented psychologist will naturally come to different conclusions than one who knows the Bible. One based on New Age will deliver his results from this aspect. Occult-influenced psychologists will give their ideas based on that background. People who are inspired by eastern religions again view psychology differently.

What is the Soul?

"Generally we understand the soul being the life-giving, intellectual principle in man. It determines man's individuality and personality. Is one not yet aware of this fact, then he may at the death

of a close person look carefully. What he sees before him as corpse is dead matter and the loss of personality and individuality of that person. The soul of man cannot be found. For the beholder it disappeared with the death of the individual. The dead body is yet present, but the actual thing, the 'resident' of that body is gone." - Berger, p. 42.

Psychology, also called "Science of the Mind"

Let us begin with some definitions from the dictionary:

"Psychology: the science dealing with the mind and with mental and emotional processes."

"Psychotherapy: treatment of mental disorder by any of various means involving communication between the trained person and the patient and including suggestion, counseling, psychoanalysis, etc. " - Webster's Dictionary.

Above I presented a quote about a dead person. Now let us look to the living person: "Also in the living person the soul cannot be 'found'. It does not consist of a 'matter-organ-character,' but is of a different make up; it cannot be captured though some scientists would like to see it that way."

Thus psychology faces no insignificant consequence from these connections, which is classed as the science of the mind. She is not eligible to make statements about the nature and attributes of the mind, because these lie beyond her upon experience-based methods. Even if she discovers certain characteristics and analyses them, her

judgment on them will always remain preliminary and must vary with every individual.

“All mental expressions about fright, despair, love, regret, hope, loyalty, compassion, etc., can only be observed and described, but never totally be fixed down, because the mind cannot be put into a box. Thus psychology can never be secure from disappointments and shocking surprises. When making statements about the mind, she must accept that she is dealing with a certain stranger.” - Berger, p. 43.

Carl Gustav Jung, with whom we shall become acquainted in this lecture, who is also called the founder of psychotherapy, “admitted that no one knows what ‘psyche’ is.” - Hunt, *Occult Invasion*, p. 462.

“Man is very limited when trying to investigate his mind by himself and to fathom its depths. ... Since an unscientific study about the mind is not going to help us, we look to Him to whom our soul points, namely: to God.” - Berger, p. 43.

### ***An Example***

Dave Hunt in his book “An Urgent Call to a Serious Faith,” delivers a critical view about the effectiveness of psychology:

“In the 19th century, American physicians knew of a ‘mental disorder’ with the name Drapetomania. It occurred only among the slaves and many were affected. The patients suffered from a forceful urge to flee. When the American Civil War was over and the slaves were liberated, the disease disappeared instantly.

“The record of success in psychology has not improved much since then. The known Jewish psychiatrist, Professor Thomas Szasz, called psychology the ‘shrewd and cynical destruction of man’s spirituality and her substitute

through the positivist ‘science of the mind’. ... Yet the churches jump upon every new theory, and their members become more and more dependent upon unbiblical methods to solve their problems.” - Hunt, p. 116. (Translators note: This quote has been freely translated from the German version, the original in English was not available).

In another place Prof. Szasz called psychotherapy, the therapy of the mind, “not merely a religion that pretends to be a science... (but) a fake religion that seeks to destroy true religion.” - Hunt, *Invasion*, p. 457.

Other secular psychologists “described psychotherapy as a kind of national religion, with a gospel of self-fulfillment and with therapists as the new priests.” - Ibid.

Why are solutions sought away from the Bible? Why is no attempt being made in and with the word of God to find solutions? Because the enemy succeeded that his theories which are outside of the word of God, coming from the world beneath, have become socially fashionable and generally acceptable.

### ***Sigmund Freud***

He is considered to be the leading founder of psychoanalysis. His works made him throughout the world a recognized and often quoted scientist. The influence of his works and literature far exceeds psychology. Therefore, his unfortunately often-negative influence can be found in many areas. Klaus Berger writes in his book about Freud: “The self-conscious of the people is still today heavily influenced by the ideas of Sigmund Freud.” - Berger, p. 11.

Let us look in the dictionary:

Psychoanalysis: A method, developed by Freud and others, of investigating mental processes and of treating neuroses and other disorders of the mind.

When the assumption, “between the conscious and unconscious everything is taking place” is wrong, then the whole building of thought falls apart. It would be an interesting subject to investigate the way of Freud’s thinking in the light of the word of God. Today we occupy ourselves only on the roots and background of Freud. We can draw enough decisive conclusions from his life.

### ***Who was this Sigmund Freud?***

In the first 2 \_ years of his life Nanny Monika was the most important person. Even after being 30 years old, Freud still brooded over that period of “woe”. In the eight high school years he was six times the top student.

“The Freud family followed the Jewish faith. ... Jewish families cultivated a rigid faith and the Yiddish language. ... Sigmund Freud grew up in one of the most religious Jewish families. As soon as he could read he was introduced to the text of the Old Testament.

“After school he became impressed with the ideas of Charles Darwin. They found in him reflection through these ideas: ‘He came to the conclusion that the nervous system of the lower animals gradually and without noticeable borderlines developed into that of higher animals.’” - Berger, p. 17.

Freud and Darwin “draw man away from God and offer him man as the alternative. He is the one who knows all about the where and whereabouts of his life. This way man steps into the place of God. Still today Freud and Darwin suggest through their ideas that man can deliver himself from all the anxious questions of his mind about the origin and purpose of his life.” - Berger, p. 87.

After his postdoctoral lecturing qualifications in 1885, Freud tested the effect of cocaine on himself. Right after taking the drug he felt a sensation of

ease and cheer. For more than a year he was using this drug when feeling discouraged and depressed.

Freud studied medicine in Vienna, and when he received a grant in Paris, he came there in Salpetiere, - one of the most famous research sites in Europe - in contact with mental illness and diseases of the nervous system. Dr. Charcot directed Freud's attention to the mind.

Through the friendship with a Viennese family physician, Josef Breuer, Freud came in contact with Bertha Pappenheim, a patient suffering from hysteria. The treatment of her marked the beginning of psychoanalysis.

Through another friendship with Wilhelm Fliess M.D., the opinion was being formed, that certain illnesses were of sexual origin. This idea runs like a red thread through all the works of Sigmund Freud.

In 1895 he became a member of Brai, a Jewish Masonic Lodge. Many influential, wealthy businessmen, monks, cardinals, popes and politicians were connected with this lodge.

“Dr. Schur, the physician in Freud's later years, had to ask himself if Freud, who was hopelessly addicted to tobacco, would ever have been able to come to such achievements without the pharmaceutical effect of nicotine.” - Berger, p. 26.

In 1902 Freud founded the “Psychological Wednesday-Union.” From then on psychoanalysis was discussed about and made known on a broader basis.

Through the years Freud grew more and more obstinate. He said of himself: “Personal differences - jealousy or revenge - were on top of the list. Scientific discoveries come after that.” - Berger, p. 29.

Freud died in 1939, sixteen years after constant pain and 33 operations of a cancerous growth in the mouth.

Klaus Berger says in his book about Freud: “In all his utterances about religion one could sense that he had never met the living God. According to his subjective image of God and demanding attitude, God is silent. He had to, because Freud would not let Him speak.” - Berger, p. 95.

How is the Work of Freud to be Classified?

In this article I am not going into a presentation about Freud's psychoanalysis, but the “totally absurd theories ... reveal much about his personality.” - According to Franzke, p. 9.

Dr. Franzke continues further, “Freud, who studied alchemy and eastern religions, obviously possessed an amazing amount of secret knowledge. First, he experimented with hypnosis, the ritual thumb pressure upon the third eye, the point between the eyebrows ... finally he was inspired to use the Yoga eye technique ... to induce an altered subconsciousness. ... He opened the door to transcendence for himself with the help of drugs, the regular intake of cocaine to become inspired by the powers from beyond.” - Franzke, p. 10.

“From a biblical point of view hypnosis or trance opens neither the door to the unconscious, nor subconscious, not the door to the world of the gods of India, or even to the realm of shamanic ancestors, patrons or spirits, but only opens the gate of the world of darkness, the world of evil spirits and demons. Obviously Freud in his self-analysis has been fooled by these lying spirits, when it was ‘revealed’ to him, that when a little child, he had a sexual desire for his mother. On the basis of this ‘pseudo - memory’ he developed the demonic (heretic) doctrine of the ‘Oedipus

Complex’. This even unbelieving writers notice: “In the thoughts of Freud the occult was also playing a key role. The passiveness of the analyzer, leaving out active participation during the session, prepares the way to let the demonical (as the subconscious had been called in those days) come out of its cage. The doors at least would be opened.” - Franzke, p. 11.

Dr. Franzke, a faithful Christian who was taking a good look on supernatural phenomenon, puts a clear argument against Freud's theory of the subconscious: “In an altered state of consciousness the door always opens only to transcendence, to the world of gods, spirits and demons, to the underworld of shamans, but never the door to the subconscious or subconsciousness. ... In hypnosis of trance the patients or clients turn into spiritualistic mediums, who receive messages from the beyond and channel them. ... In hypnosis or trance the patients are helpless tools, yielding body, mind and spirit to occult powers. Not the patient speaks in trance, but a strange, occult power.” - Franzke, p. 13.

Modern New Age literature supports Freud's theories. “It seems that after some roundabouts, Freud did become the greatest advocate



for the human mind.” - Berger, p. 117.

The psychologist Stekels says about Freud: “I was an apostle of Freud who was my Christ.” - Berger, p. 118. Though Freud has also been criticized during his lifetime by other psychologists, his ego was always at his disposal. “Anything that in discussions would speak against him was condemned and labeled as untruth.” ... “Through Otto Rank and Erich Fromm, Freud has still a great effect upon millions of people, thus his theories and teachings are carried on.” - Berger, p. 118.

“Even though Freud had here and there some detailed questions which have been modified by his students, his theory remained.” - Berger, p. 119. Klaus Berger heard with his own ears the remark of a close Freud-disciple during a seminar session: ‘The Lord’s Supper is a meal for the dead, taking part in Christ’s death, and is therefore primitive cannibalism.’ “ - Berger, p. 118.

“Not the Bible alone but also the manifold experiences of pastors and clergymen with possessed people show, that Freud actually dealt with possessed persons, which he during hypnosis turned into spiritualistic mediums, to enquire occult powers about the cause of their problems and sufferings... Instead of helping the patients, terrible artificial possession attacks were induced to them and thus often really did become possessed.” - Franzke, p. 15.

Klaus Berger summarizes his exposition about Sigmund Freud with the meaningful subtitle: “Rape of the Mind” with the following: “The extensive study and examination of the life, work and effect of Sigmund Freud brought the raping of the mind through him to the surface. Instead of receiving fitting and helpful statements about the mind of man, we find deception and lies. In the matter of soul knowledge Freud is making himself God. Those who want to follow Freud and accept his teaching must take into account that they will miss the true sense of life ending up in the fog of mythology.” - Berger, p. 133.

We can cover this thought with a quote from a correspondence of Freud with Marie Bonaparte: “In the moment we are asking for the meaning and value of life, we are sick.” - Berger, p. 114.

### ***Was Freud Successful in the Treatment of his Patients ?***

On the basis of what was mentioned above this question can be dismissed. Freud’s idea was to bring back suppressed memories, to uncover the trauma and to treat it. He writes about this: “We are not to believe what they (the patients) say, (when they deny having memories), we must always assume and tell them, too, that they have kept something back. ... We must insist on this, we must repeat the pressure and represent ourselves as infallible, till at last we are told something. ... the pressure technique, in fact, never fails.” - Freud, Standard ed. quoted by Hunt, *Invasion*, p. 449.

The most famous patient of Freud was Wolfman Sergej P. Evidently he never had been healed. In the paper “Welt am Sonntag”, March 30, 1980 a report about his treatment with the statement: “The most famous patient of psychoanalysis Sergej P. whom Freud had declared as being healed, looked in his later years at psychoanalysis with great skepticism. His oppressive facet: ‘With psychoanalysis one lives more or less with a strange mind’” - Berger, p. 103.

We could speak of other cases of patients who never became cured. There are such who are Freud-specialists, who say that in his entire career he had not cured one single patient! Dave Hunt in his book “Occult Invasion” gives a devastating statement against Sigmund Freud:

“Freud was a basket case who often fainted, could not control his own sexual impulses, couldn’t stop smoking even after 30 operations, and was haunted by superstitions. Freud said, ‘Patients are nothing but riff-raff. The only useful purposes they serve are to help us make a living and to provide learning material. In any case, we cannot help them.’ “ - Hunt, *Invasion*. p. 439.

The already quoted psychologist Prof. Szasz declared: “One of Freud’s most powerful motives in life was ... to inflict vengeance on Christianity.” - Ibid. p. 457.

For the true Bible-believing person it is now obvious: From such unbiblical sources can come no help at all.

Klaus Berger comments: “Freud’s atheism has wide repercussions, penetrates nearly all the disciplines of the arts, influencing the lifestyle of the people. Those who perceive this or have even experienced it in their lives, turn around to ponder upon the one and only truth and return like the prodigal son to the father. For the theory of Freud has even less to survive for a hurt, helpless and help-seeking life than the husks of the swine, of which the prodigal son so badly wanted to eat.” - Berger, p. 123.

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*Translated by Edda Tedford, Canada*

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# PROPENSITY/PROPENSITIES

(The writer has added all words in brackets)

Propensity

\*Webster's Dictionary

Inclination, bent

\*Webster's Thesaurus

SYN

Leaning, proneness, trend, drift, aim, inclination, predisposition, proclivity (Web. Dict.-proclivity, inclination, tendency, (Latin,-downward, slope)

\*New Webster Encyclopedic Dict.

Propensity-bent of mind, natural or acquired; natural tendency or disposition, particularly to evil. -predisposition: the state of being previously disposed toward something; previous inclination or tendency; previous fitness or adaptation to any change, impression or purpose.

-tendency: an inclining or contributing influence, aptness to take a certain course, effect of giving a certain bent or direction.

-inclination: the act of leaning or bending; deviation from the direction regarded as the normal one; a disposition more favourable to one thing or person than to another; propensity.

-proclivity: inclination, proneness, propensity, tendency, readiness.

\*Webster's Thesaurus

ANT

Disinclination, aversion, deviation

\*NWED

-disinclination: to excite slight aversion in; to make unwilling; to cause to hang back; to alienate.

-aversion: opposition or repugnance of mind; dislike; disinclination; reluctance; hatred; the cause of dislike; the object of repugnance.

deviation: out of the common way or track; going astray.

\*NWED

Habit-the ordinary state of the body, either natural or acquired: tendency or capacity resulting from frequent repetition of the same act/s: a characteristic item of behaviour.

- to have a propensity is to have a tendency/inclination toward something, usually evil or undesirable.

- to have a propensity is to have either learned through habit a particular way/character trait or to have had a hereditary tendency (natural) toward a particular way or character trait.

- propensities are acts (habits) which are inclined or bent a particular way, usually evil or undesirable.

- propensities are either natural acts/habits (hereditary tendency) or acquired acts/habits (learned)

- propensity/propensities have to be acted upon for it/them to be owned.

Examples of usage of the word "propensity/propensities" from the Spirit of Prophecy. (The liberty has been taken to decide what descriptive word to use with each of the examples of the word propensity or propensities. You may agree or disagree, and if an error has been made by the writer, please forgive.)

"The tables of our American people are generally prepared in a manner to make drunkards. Appetite is the ruling principle with a large class. Whoever will indulge appetite in eating too often, and food not of a healthful quality, is weakening his power to resist the clamors of appetite and passion in other respects in proportion as he has strengthened the propensity (bent) to incorrect habits of eating." Child Guidance 403.1

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy,

acceptable unto God.' If the body is saturated with liquor and defiled by tobacco it is not holy and acceptable to God. Satan knows that it cannot be, and for this reason he brings his temptations to bear upon the point of appetite, that he may bring us into bondage to this propensity (habit) and thus work our ruin." Confrontation 61.1

"Some fail of success because they trust to the strength of argument alone, and do not cry earnestly to God for His wisdom to direct them and His grace to sanctify their efforts. Long discourses and tedious prayers are positively injurious to a religious interest, and fail to carry conviction to the consciences of the people. This propensity (habit-long speeches/tedious prayers) for speech making frequently dampens a religious interest that might have produced great results." Gospel Workers 92 71.1

Page 52 Image Worship--"The worship of images... was one of those corruptions of Christianity which crept into the church stealthily and almost without notice or observation. This corruption did not, like other heresies, develop itself at once, for in that case it would have met with decided censure and rebuke; but, making its commencement under a fair disguise, so gradually was one practice after another introduced in connection with it, that the church had become deeply steeped in practical idolatry, not only without any efficient opposition, but almost without any decided remonstrance; and when at length an endeavour was made to root it out, the evil was found too deeply fixed to admit of removal... it must be traced to the idolatrous tendency of the human heart, and its propensity (bent) to serve the creature more than the Creator." Great Controversy 680.1

"If the body is saturated with liquor and

the defilement of tobacco, it is not holy and acceptable to God. Satan knows that it cannot be, and for this reason he brings his temptations to bear upon men upon the point of appetite, that he may bring them into bondage to this propensity (habit) and thus work their ruin." RH, Sept. 8, 1874. 1 Mind, Character & Personality 76.2

"Satan has taken possession of his mind, and exciting his organ of acquisitiveness, has made him insane upon this subject. the higher, nobler powers of his being have been brought very much into subjection to this close, selfish propensity (inclination, habit)." 2 Mind, Character & Personality 594.1

"He must train his mind to good works. He must brace against his propensity (inclination, bent, and tendency) to acquire. He must weave good works into all his life. He must cultivate a love for doing good and get above the little, penurious spirit, which he has fostered." 2T 237, 238 (1869). 2 MCP 594.3

"The world, angels, and men look upon you as a sharper, as a man who is studying his own interest and securing advantages to himself without looking carefully and conscientiously after the interest of those with whom he deals. In your business life there is a vein of dishonesty that tarnishes the soul and dwarfs religious experience and growth in grace. You are watching with keen business eye the best chance to secure a bargain. This scheming propensity (tendency) has become second nature with you, and you do not see and realize the evil of encouraging it." Publishing Ministry 330.2

Propensity to evil... the temptation is not the sin...

James 1:12 Blessed [is] the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him.

1:13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man.

1:14 But every man is tempted, when he is drawn away of his own lust, and enticed.

1:15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

"Lust" here spoken of is "passionate desire"--Web. Dict.

The temptation is not the sin. It is when the temptation becomes a passionate desire and allures, or attracts or entraps adroitly (skillfully, expertly, cleverly) or entices to an act, or lingering though. So the lust has been conceived and it brings forth sin, and sin, eventually death (wages).

### *Speaking of Jesus...*

(Ch. 14:30; Luke 1:31-35; 1 Cor. 15:22; Heb. 4:15). Be careful, exceedingly careful as to how you dwell upon the human nature of Christ. Do not set Him before the people as a man with the propensities of sin (tendency of sin, inclinations of sin, bent toward sin, habits of sin). He is the second Adam. The first Adam was created a pure, sinless being, without a taint of sin upon him; he was in the image of God. He could fall, and he did fall through transgressing. Because of sin his posterity (NWED-descendants; the race that proceeds from a progenitor; succeeding generations) was born with inherent propensities (inherited propensities of evil) of disobedience. But Jesus Christ was the only begotten Son of God. He took upon Himself human nature (with its inherent propensities) and was tempted in all points as human nature is tempted. He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity (inclination, tendency, bent, proclivity,

predisposition). He was assailed with temptations in the wilderness, as Adam was assailed with temptations in Eden. 5 Bible Commentary 1128.4

"He is a brother in our infirmities, but not in possessing like passions. As the sinless One, His nature recoiled from (possessed an aversion to) evil. He endured struggles and torture of soul in a world of sin. His humanity made prayer a necessity and privilege." The Faith I Live By 49.3

He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity (evil habit, inclination, proclivity, bent, tendency).

In taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin. He was subject to the infirmities and weaknesses by which man is encompassed... He was touched with the feeling of our infirmities, and was in all points tempted like as we are. And yet He "knew no sin." He was the Lamb "without blemish and without spot."

"In taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin." (He had man's fallen nature but did not own any evil propensities).

"The Son of God, who is the express image of the Father's person, became man's Advocate and Redeemer. He humbled Himself in taking the nature of man in his fallen condition, but He did not take the taint of sin." Ms 93, 1893, p.3. 17MR, 24.2

"Christ stooped to take man's nature that He might reveal God's sentiments toward the fallen race. Divinity and humanity combined were brought within the reach of all, that fallen man might reveal the image of God. Christ assumed our nature to counterwork Satan's false principles." Ms 43, 1897, pp.2,3. 17MR 24.4



“By overcoming in man’s behalf, He [Christ] was placing fallen man on vantage ground with God. In His human nature Jesus gave evidence that in every temptation wherewith Satan shall assail fallen man, there is help for him in God, if he will take hold of His strength, and through obedience make peace with Him. Jesus stood forth in human nature a conqueror (He controlled the fallen nature he had taken. The thought is not sin but lingering on it is the sin. He did not take the taint of sin. He learned obedience through the things He suffered. There was not for one moment in Him an evil propensity.) in behalf of the fallen race.” Ms 49, 1897, p. 9. 17MR, 24.5

“As the world’s Redeemer, He [Christ] understands all the experiences that humanity must pass through.” Ms 128, 1897, p.11

“In itself the act of consenting to be a man would be no act of humiliation were it not for the fact of Christ’s exalted preexistence, and the fallen condition of man. But when we open our understanding to realize that in taking humanity upon Him, Christ laid aside His royal robe, His kingly crown, His high command, and clothed His divinity with humanity, that He might meet man where he was, and bring to the human family moral power to become the sons and daughters of God, [we begin to understand the magnitude of the Incarnation.]” Ms 67, 1898, pp. 4,5. 17MR 25.1

“He [Christ] had clothed His divinity with humanity, and in every period of His life, through infancy, childhood, youth, and manhood, He had suffered every phase of trial and temptation with which humanity is beset.” Ms 35, 1895, p.1. 17MR 25.2

“When Jesus would uplift men to become members of the heavenly family, He humbled Himself to become a member of the earthly family, and by partaking of our nature He became the

Son of man, the Son of Adam, and a Brother to every son and daughter of our fallen race.” Ms 58, 1896, p.4. 17MR 25.3

“What a sight was this for heaven to look upon. Christ, who knew not the least moral taint or defilement of sin, took our nature in its deteriorated condition.” 17MR 25.4

“By taking upon Himself man’s nature in its fallen condition Christ did not in the least participate in its sin. He was subject to the infirmities and weaknesses of the flesh with which humanity is encompassed, ‘that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.’ [Matt. 8:17] He was touched with the feeling of our infirmities, and was in all points tempted like as we are. And yet He was without a spot.” 17MR 25.5

“There should not be the faintest misgiving in regard to the perfect freedom from sinfulness in the human nature of Christ.” Ms 143, 1897, pp. 1,3. 17MR 26.1

“The heavenly universe were amazed at such patience, such inexpressible love. To save fallen humanity, the Son of God took humanity upon Him, laying aside His kingly crown and royal robe. He became poor, that we through His poverty might be made rich. One with God, He alone was capable of accomplishing this work, and He consented to an actual union with man. In His sinlessness, He could bear every transgression. 17MR 26.2

This love was manifested, but it cannot be comprehended by mortal man. It is a mystery too deep for the human mind to fathom. Christ did in reality unite the offending nature of man with His own sinless nature, because by this act of condescension, He would be enabled to pour out His blood in behalf of the fallen race. Ms 166, 1898, pp. 9,10. 17MR 26.3

*As for us...*

We need not retain one sinful propensity (habit, tendency, inclination, proclivity, bent) ... “As we partake of the divine nature, hereditary and cultivated tendencies to wrong are cut away from the character, and we are made a living power for good. Ever learning of the divine Teacher, daily partaking of His nature, we cooperate with God in overcoming Satan’s temptations.” The Faith I Live By 23.4

Brother G. (Is Sis. White talking to some of us?) it will be uphill work for you to cultivate pure, unselfish love and disinterested benevolence. You have not much experience in yielding your opinions and ideas, and in sometimes giving up your own judgment and being guided by the counsel of others. Brother and Sister G., you both need to have less of self and more of the grace of God. You both need to acquire a habit of self-government, that your thoughts may be brought into subjection to the Spirit of Christ. It is the grace of God that you need in order that your thoughts may be disciplined to flow in the right channel, that the words you utter may be right words, and that your passions and appetites may be subject to the control of reason, and the tongue be bridled against levity and unhallowed censure and faultfinding. ‘If any man offend not in word, the same is a perfect man, and able to bridle the whole body.’ The greatest triumph given us by the religion of Christ is control over ourselves. Our natural propensities must be controlled, or we can never overcome as Christ overcame.” 4T 235.1

(Christ overcame his natural propensities. This is how He overcame and how we must overcome.)

2 Corinthians 10:3 For though we walk in the flesh, we do not war after the flesh.

10:4 (For the weapons of our warfare

[are] not carnal, but mighty through God to the pulling down of strongholds;)

10:5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

10:6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

“We are labourers together with God.”  
“He provides us with all the facilities, all the spiritual weapons necessary for the pulling down of Satan’s strongholds.”  
Letter 105, 1893.

Hebrews 4:12 For the word of God [is] quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and [is] a discernor of the thoughts and intents of the heart.

4:13 Neither is there any creature that is not manifest in his sight: but all things [are] naked and opened unto the eyes of him with whom we have to do.

4:14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast [our]profession.

4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as [we are, yet] without sin.

4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

**Oh! What manner of love!**

John 3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

3:15 That whosoever believeth in him

should not perish, but have eternal life.

3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

3:18 He that believeth on him is not condemned; be he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

3:19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

3:20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

3:21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Let us lift Jesus up NOW, for when He is hid from us, (Jacob’s time of trouble) we will need to know the doctrine and Him crucified.

John 12:32 And I, if I be lifted up from the earth, will

draw all [men] unto me.

12:33 This he said, signifying what death he should die.

12:34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up?

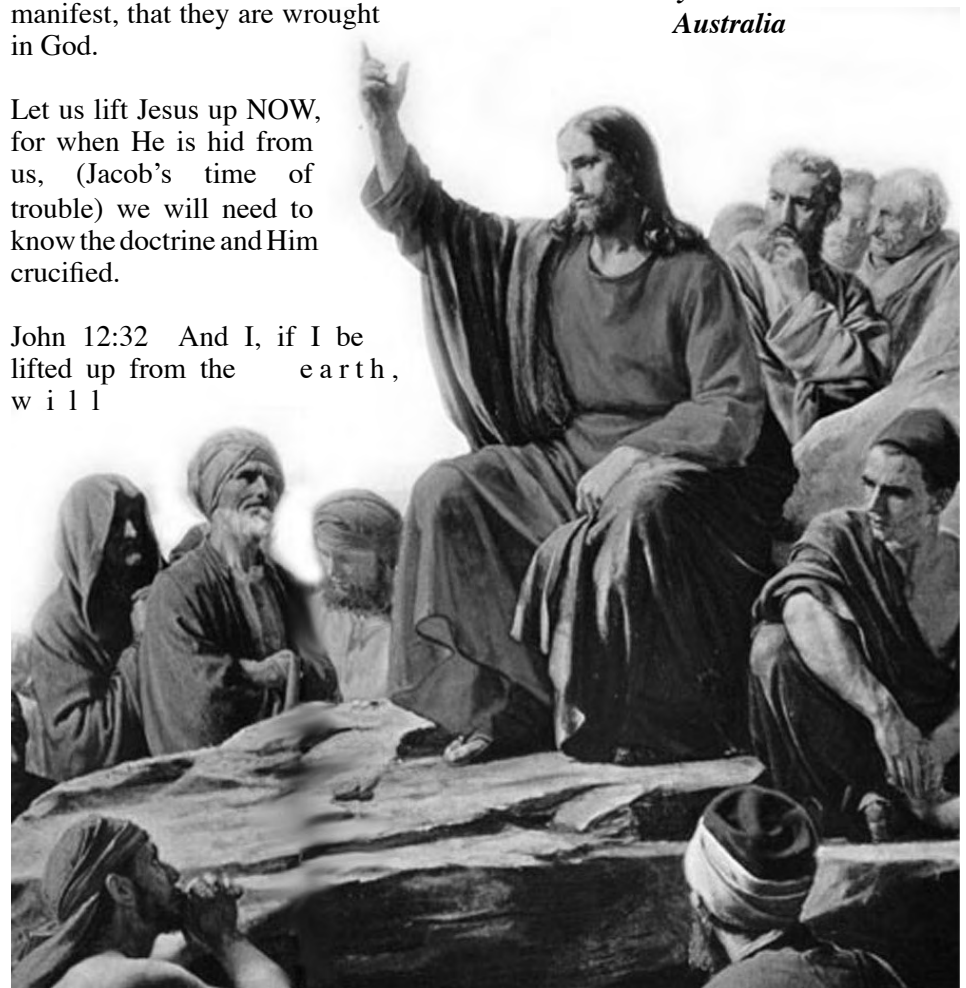
**Who is this Son of man?**

12:35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

12:36 While ye have light, believe in the light, that he may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

God bless us and give us His strength to serve Him,

**Raewyn Jones  
Australia**





# THINGS NEW AND OLD

In this day and age, when things get old they normally end up in the rubbish heap. However there are some people who want to hang on to all their old things. Their houses become so full with clutter because of their inability to donate or throw anything away, even if it is of no use to them any longer. Some old things we treasure though and we try to repair them so that they last longer. If they are keepsakes or treasures, we store them in a safe place, taking them out once in awhile to look at. Old furniture may get repaired and sold for a good price as an antique. Some things improve with age, and their value increases. At times it is hard to tell whether to get rid of something old, or whether it is worth fixing, like an old car.

Spiritually speaking, things new and old are both important. Not one part of the Bible is to be considered too old and therefore can be ignored.

My current Bible that I use regularly is now 26 years old. I have kept it in fairly good condition. When I go places it is always carefully carried in its leather case for protection. It looks fairly new on the outside, however the pages are getting yellow and worn on the inside. I have had to put a little tape over some pages that have torn. I have also underlined many favourite verses and made some notes in the margins. On occasion people have picked up my Bible and looked at it and commented on how this is a well-used Bible. I have felt that this Bible is of vital importance to me and sometimes when using another Bible in studies I feel a bit naked – without those extra verses underlined and extra notes, it just does not feel the same as my old familiar Bible. I know my way around with this familiar road map, and I have felt that no other Bible could do as well as my own personal Bible.

That was until I spoke with my father who had a new Bible. He had many Bibles, but over the years he has occasionally purchased a new Bible for regular use as the others got old and worn out. I wondered how he would manage with a new one as he also made extensive notes in his old one. Oh, he told me he will not use his new Bible until he has read it from cover to cover, underlining and making notes in the new one, without the old one to look from. In this way God can

draw his attention to Bible verses that he may not have noticed so much before.

If we keep using only our old, familiar Bible, our eyes are often drawn to those underlined places and we tend to put more emphasis on them and not so much on the other verses. We get into this habit after a while. If we would take all those underlinings away, all verses would appear equal once more and we could learn new things. One person told me that if we keep using our old Bible, we need to make it a point to read those verses we have NOT underlined as we often neglect them as not so important.

All the truth in the Bible is the same, from cover to cover. Truth never changes, however new light will come to God's people.

## *SPIRITUAL THINGS NEW & OLD*

“The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us.” Eccl 1:9,10.

According to Solomon there is nothing new under the sun. He is right about that. Truth is as old as God Himself. Satan keeps using the same old deceptions over and over again because man keeps falling into his traps. He doesn't need to think of anything new. God's truth is old, but also new, as we shall discuss further.

“Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.” Mat.13:52 This parable describes the Bible. Both new and old testaments are important. Neither upon this occasion nor at any other time did Jesus depreciate the value of the OT Scriptures or even suggest that in the future they were to have less force. The OT is not invalidated by the NT, but amplified and given new life. Christ inspired both and both were full of truth for the sincere seeker. The OT reveals the Christ who was to come; the NT reveals the Christ who had come. The OT and the NT are not mutually exclusive and opposed to each other. Together they are in harmony. They complement each other. We need to be familiar with old and new.

“Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word, which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.” 1 John 2:7,8 This is a new commandment in quality not in age. No new commandment was necessary because the old was adequate. Verse 8 explains verse 7. First, no new commandment and then a new commandment. Is John contradicting himself?

The old commandment was sufficient, if man had heeded its counsel. But men so obscured the true purpose of the law that they altogether lost sight of its spiritual quality. So bright and meaningful did the instruction appear that John as a 'new' commandment could appropriately describe it.

The conquest of darkness by the 'true light' would be gradual, but certain. This darkness is the ignorance, voluntary or otherwise, that prevents men from seeing the true nature of God's Word. The revelation of God through Jesus Christ. The coming of Jesus placed a new responsibility and a new blessing upon man.

### ***NEW LIGHT – BUT OLD TRUTHS***

“And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, the repairer of the breach, The restorer of paths to dwell in. Isa. 58:12.

The Ten Commandments are described as a wall around God's people. A breach has been made in this wall, due to a failure on the part of Christianity to practice true religion. Nevertheless, the foundation remained, and upon it a new structure was reared. The manner of rebuilding the old waste places consists of a revival of practical religion. The truth remains, however the structure may look different that is sitting on the foundation. A different church might be holding the truth today than was the church who held it, hundreds of years ago.

The ancient pathways of truth are also to be restored. Right principles are to be honoured and followed in all the relationships of life. All over the world the work of restoration is in progress. The Sabbath is being restored to its rightful place in the law of God and in the lives of men. Again men and women are being taught to walk in the ways of the Lord.

When a child is learning how to read or learning his multiplication tables, it is all new to him. It is new light. But reading, writing and arithmetic are not new concepts. This knowledge is old,

but it is new light to the child.

Shortly after the Disappointment in 1844, God's people studied the Ten Commandments and realized that the 7th day of the week was really the Sabbath – not the first day of the week. This was new light to them and they embraced this new light with joy. However this truth is as old as the world. It was given to man at Creation. God has new light He is revealing, little by little, to His people. Our slow and weak minds are too dull to receive it all at once. We have been degenerating for 6000 years in this sinful world and our intellect is considerably weaker today. Therefore God reveals His truths to us, little by little and we are to embrace each new ray of light with joy.

### ***LUTHERANS***

When Martin Luther was alive, he led quite a spiritual revival in Western Europe. The continent had been under the yoke of the Papacy for many years in an era called the Dark Ages. Martin Luther read his Bible and saw the errors that were being practiced and preached by the church. He decided to protest the wrongs. He saw that all these rigorous ceremonies had no power to cleanse a sinner, but rather, “the just shall live by faith.” He also understood that a sinner could pray directly to Jesus and did not need a priest for a mediator. And the sale of indulgences..... he was very adamantly opposed to this practice. To Martin Luther and his followers, this was new light. This light pierced the darkness that the Papacy had brought over the people. However it was not new truth. It was old truth, newly discovered.

Although he was a brave Protestant, he did not receive all the light of the truth. He received a little, and he encouraged his followers to continue searching their Bibles after his death to discover more of the truths that it contains. They, however, did not follow this counsel and so the Lutheran church came into existence, based on the doctrines that Martin Luther taught, but no more. They felt they had the truth – all of it. They were in the situation talked about in the following quote.

“It is a fact that we have the truth, and we must hold with tenacity to the positions that cannot be shaken; but we must not look with suspicion upon any new light which God may send, and say, Really, we cannot see that we need any more light than the old truth which we have hitherto received, and in which we are settled. While we hold to this position, the testimony of the True Witness applies to our cases its rebuke, “And knowest not that thou art wretched, and miserable, and poor, and blind, and naked.” Those who feel rich and increased with goods and in need of nothing, are in a condition of blindness as to their true condition before God, and they know it not.”--RH, 08-07-94. There is very much danger that we could make the same mistake the Lutherans did.

“Precious light is to shine forth from the word of God... When a message comes in the name of the Lord to His people, no one may excuse himself from an investigation of its claims. No one can afford to stand back in an attitude of indifference and self-confidence, and say: “I know what is truth. I am satisfied with my position. I have set my stakes, and I will not be moved away from my position, whatever may come. I will not listen to the message of this messenger; for I know that it cannot be truth.” It is from pursuing this very course that the popular churches were left in partial darkness, and that is why the messages of heaven have not reached them.” CSW 28

The problem with the Lutherans was that when Martin Luther died, they refused to study for themselves and discover new light. Rather they chose to stop learning. Unfortunately they were not receiving new light because they were not searching for it. They did not have very many points of truth correct. Today, more than 500 years after Martin Luther's time, they still have not progressed any further.

It is a law of nature that if something is not growing, it is dying. The Lutheran church is dying in that they are retreating back to the Catholic System, which Martin Luther protested so loudly against. They are uniting once again with that which they clearly saw

was an incorrect system those many years ago.

### **SEARCH DILIGENTLY FOR NEW LIGHT**

There is never a time we can say that we know it all. Yes, we may know and understand the key prophecies for the time in which we live, such as the Mark of the Beast, Sunday Laws, the Seven Last Plagues, however is that all God has to reveal to us? Should we stop our intense studying now? "For who hath known the mind of the Lord? or who hath been his counsellor?" Rom. 11:34. How long has God been living? Is it not from eternity – how can we say we know everything in our meagre 70 years of life? We will be learning throughout eternity. God has so much more He wants to reveal to us.

How will we discover new light, if we do not search diligently? Are we to leave all deep Bible study to the theologians in the church and accept whatever conclusions they have come to? Sister White does say that the General Conference in Session is the voice of God on this earth, so therefore we wait until they make their decisions and then we know that the message comes from God. No, this is all wrong. Each individual member is required to make an earnest search of the scripture themselves and share what they have found with the organized body of believers.

If we've studied our church history we know that in the year 1844 all the believers were earnestly studying and praying for the Lord to reveal to them the truths of His Word. After that, lukewarmness settled into the church. May God help us not to fall into this Laodicean state. It is not a description of all other religious bodies only. There is very real danger that members of God's church can also end up in this condition.

"Yet while it was not given to the prophets to understand fully the things revealed to them, they earnestly sought to obtain all the light which God had been pleased to make manifest. They "inquired and searched diligently," "searching what, or what manner of

time the Spirit of Christ which was in them did signify." What a lesson to the people of God in the Christian age, for whose benefit these prophecies were given to His servants! "Unto whom it was revealed, that not unto themselves, but unto us they did minister." Witness those holy men of God as they "inquired and searched diligently" concerning revelations given them for generations that were yet unborn. Contrast their holy zeal with the listless unconcern with which the favoured ones of later ages treat this gift of Heaven. What a rebuke to the ease-loving, world-loving indifference which is content to declare that the prophecies cannot be understood!" GC 344

The truths of the Word of God are as hidden treasure. They are there for the earnest seeker.

### **THE WALK TO EMMAUS**

On the road to Emmaus, the two disciples were rather discouraged by the time Jesus came to walk with them. They had misinterpreted some of the truths of the Old Testament that pertained to Christ's true mission on this earth. On their journey Jesus brought these truths back to their minds with a fresh new understanding.

"Christ in His teaching presented old truths of which He Himself was the originator, truths which He had spoken through patriarchs and prophets; but He now shed upon them a new light. How different appeared their meaning! A flood of light and spirituality was brought in by His explanation. And He promised that the Holy Spirit should enlighten the disciples, that the word of God should be ever unfolding to them. They would be able to present its truths in new beauty.

"Ever since the first promise of redemption was spoken in Eden, the life, the character, and the mediatorial work of Christ have been the study of human minds. Yet every mind through whom the Holy Spirit has worked has presented these themes in a light that is fresh and new. The truths of redemption are capable of constant development and expansion. Though old, they are ever new, constantly revealing to the

seeker for truth a greater glory and a mightier power.

"In every age there is a new development of truth, a message of God to the people of that generation. The old truths are all essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new. When Christ desired to open to His disciples the truth of His resurrection, He began "at Moses and all the prophets" and "expounded unto them in all the scriptures the things concerning Himself." Luke 24:27. But it is the light which shines in the fresh unfolding of truth that glorifies the old. He who rejects or neglects the new does not really possess the old. For him it loses its vital power and becomes but a lifeless form." COL 127.

Jesus brought no new truths, He only explained the old. For Christians to say that the law of God was done away with, that we are in a new era of Christianity, is a complete lie. The truth does not change.

### **HOW TO SHARE NEW LIGHT**

"New light and power will be given them as they use what they have. New fervour and zeal will stir the church as they see something accomplished." 5T 369.

If God has blessed you with new light, there is a right way and a wrong way to present that truth to His church. Often those who claim to have new light, but really do not have it, are those who go about it the wrong way.

"God has not passed His people by and chosen one solitary man here and another there as the only ones worthy to be entrusted with His truth. He does not give one man new light contrary to the established faith of the body... Let none be self-confident, as though God had given them special light above their brethren. Christ is represented as dwelling in His people." 5T 291.

The right way: "We must learn that others have rights as well as we ourselves. When a brother receives new light upon the Scriptures, he should

frankly explain his position, and every minister should search the Scriptures with the spirit of candour, to see if the points presented can be substantiated by the Inspired Word.” GW 303.

The example of the disciples on the way to Emmaus: “Men arise speaking perverse things to draw away disciples after themselves. They claim that God has given them great light; but how do they act under its influence? Do they pursue the course that the two disciples pursued on their journey to Emmaus? When they received light, they returned and found those whom God had led and was still leading, and told them how they had seen Jesus and had talked with him.

“Have the men who have claimed to have light concerning the church, pursued this course? Have they gone to those who are chosen of God to bear a living testimony, and given them evidence that this light would better qualify them to prepare a people to stand in great day of God? Have they sought counsel of those who have been and are still bearing the truth, and giving to the world the last message of warning? Have they counselled with those who have had a deep experience in the things of God?” RH 09-05-93

The wrong way: “Why were these men so full of zeal for the cause, not present at the General Conference held at Battle Creek, as were the devout men at Jerusalem at the time of the outpouring of the Holy Spirit? At the great heart of the work, men opened their treasures of light, and while the Lord was pouring out His Spirit upon the people, did these men receive of the heavenly anointing? While the deep movings of the Spirit of God were made manifest among the people, and souls were being converted, and hard hearts broken, there were those who were listening to the suggestion of Satan, and they were inspired with zeal from beneath to go forth and proclaim that the very people receiving of the Holy Spirit, who are to receive the latter rain and the glory that is to lighten the whole earth, were Babylon. Did the Lord give these messengers their message? No; for it was not a message of truth.” RH 09-05-93. The wrong way to go about it is like these brethren. Separating from the body of believers and denouncing them as Babylon. Their motive is not to help and uplift God’s church, but rather to tear it down and defame it.

### ***NEW LIGHT NEVER CONTRADICTS OLD TRUTHS***

“When the power of God testifies as to what is truth, that truth is to stand forever as the light God has given are to be entertained. Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this time God has given us as a foundation for our faith. He Himself has taught us what is truth. One will arise, and still another, with new light, which contradicts the light that God has given under the demonstration of His Holy Spirit....

“We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of Scripture, and pile it as proof around their asserted theories... And while the Scriptures are God’s word, and are to be respected, the application of them, if such application moves one pillar from the foundation that God has sustained..., is a great mistake. He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God.” 1SM 161. New light will never contradict the old truths.

The Watchtower Society has their own Bible which their church prints. The members are told that this Bible is the only one they are to read. Yet the sad part is that many parts have been changed to twist the meaning of certain passages to suit their doctrinal beliefs. One time I confronted a member of their organization with this fact, especially since in Revelation 22:19 it says, “And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”

This certain gentleman told me that they must change their Bible because new truths are constantly being revealed to them by God and therefore they are impressed to make the changes accordingly as divinely inspired. However truth does not change. Yes, new light comes but it always is just an enlightenment of the old truths that have been hidden for ages in the Bible.

“Jesus Christ the same yesterday, and to

day, and for ever.” Heb. 13:8 Jesus never changes, the message about Him can never change Teachings that differ from the pure gospel already proclaimed may be dismissed without further examination.

### ***TRUTH VS. TRADITION***

As we’ve mentioned, truth does not change, so it is very important to know what truth is. Often churches have adopted various traditions and they continue with these traditions, not wanting to change, but also not recognizing them as merely traditions, rather trying to teach them as truth. Their minds need to be enlightened and they are required to give up their old traditions and follow the truth.

“No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.” Mat. 9:16,17 Tradition and truth cannot unite. Ancient Judaism was built upon much tradition in the days of Christ. They had lost sight of the true meaning of their ceremonies and when the light came, “the darkness comprehended it not.” John 1:5.

It was futile to try to weave the good news of the kingdom of heaven with the worn-out observance of Jewish tradition, Catholic tradition or any tradition that comes from a fallen religious organization. Their religion is compared to old bottles and an old worn-out garment. Any effort to contain God’s truth in the dead forms of their religious traditions, to unite the two by forcing God’s church to take the shape of and be reconciled to it, would prove vain. Jesus taught that the principles of the kingdom of heaven applied to the souls of men would lead to the outworking of those principles in lives of active, radiant religion. The attempt to unite the two would result in the destruction of both. In this case you cannot combine the old with the new; the old traditions with the new truth.

It is possible for our personal religious life to become as a worn-out garment. If all we think of is the traditions – or even ‘the rules’ – the things we must do and must not do, then we are worn-out. We worry so much about doing things exactly right.

We need Christ in our hearts to renew our spiritual experience. The 'new wine' is the vital truth of God at work in the hearts of men.

"No man also having drunk old wine straightway desireth new: for he saith, The old is better." Luke 5:39. Some are wary of change. They like the way things have been done for hundreds of years and are sceptical of any change that is needed. This again illustrates the deep grained prejudice of fallen religions based on traditions.

"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us:" I Cor. 5:7 Those who are unwilling to change, and hold on to their traditions that are contrary to the Word of Truth revealed in the Bible, need to be removed as they are harmful to the church. The Jews had been instructed to search their houses carefully before eating the Passover supper, to make sure that there was not even a particle of leavened bread in their homes. Similarly the Christian church at Corinth was instructed to make certain that sin was put away. By putting out the offenders from the church and turning away from all sin, the church would become pure and free from the corrupting influence of cherished wrongdoing. It would be like a fresh portion of flour, or dough, before the addition of any leaven. They would then partake of the regenerating power of the Holy Spirit.

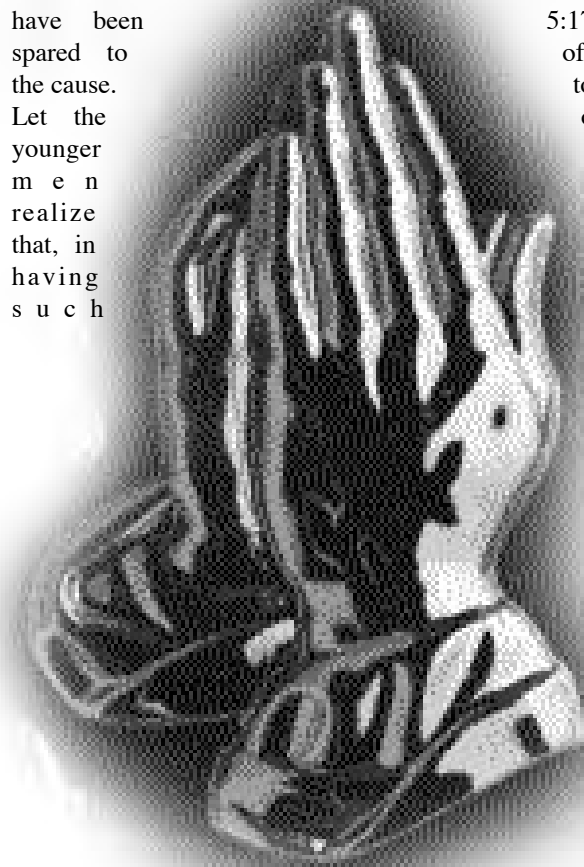
### OLD AND YOUNG WORKERS

In the church of God, there are many faithful pioneers who endured hardship for the cause they love so dearly. These older pioneers are passing away one by one, and the young workers are taking over. However while these older ones are still alive, God has work for them to do. They are not to be cast aside by the church as useless, having nothing more to give to the church, thus making way for the younger ones to take over.

"The cause needs the help of the old hands, the aged workers, who have had years of experience in the cause of God; who have watched the development and the progress of the message in its various lines;.... Many of the tried servants of God have fallen asleep in Jesus. Let the help of those who are left alive to this day be appreciated. Let their testimony be valued. The good hand

of the Lord has been with these faithful workers... The fact that they have grown old and grey in the service of God is no reason why they should cease to exert an influence superior to the influence of men who have far less knowledge of the work and far less experience in divine things. Though worn and unable to bear the heavier burdens that younger men can and should carry, their value as counsellors is of the highest order... They are not to be pushed aside by less-experienced workers, who know very little about the labor and self-sacrifice of these pioneers. The Lord does not lay them aside. He gives them special grace and knowledge." 7T 286/7

"The Lord desires the younger labourers to gain wisdom, strength, and maturity by association with the aged labourers who have been spared to the cause. Let the younger men realize that, in having such



labourers among them, they are highly favoured. Let them show great respect for the men of grey hairs, who have had long experience in the development of the work." 7T 289.

"In some of the Eastern States, the same idea prevailed, -- that the young ministers of the Conference should be brought to the front to preach, while the old, experienced

ministers listened. But when the young men are pushed to the front, and the experience of the pioneers in the cause is not appreciated, God is dishonoured; for thus the people lose the message that the Lord wishes them to hear.

"The words of the apostle, 'feed the flock of God,' mean very much. Those who attend our large gatherings are to hear the word of God explained by our most experienced men. And the same plan should be followed in our business meetings. Christ's aged ministers are to bear the messages of truth in our large conference and in our camp-meetings." Unpublished Testimonies, Vol. 9, p. 72.

### NEW IN CHRIST

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor.

5:17. This new nature is not the product of moral virtue presumed by some to be inherent in man, and requiring only growth and expression. There are thousands of so-called moral men who make no profession of being Christians, and who are not 'new' creatures. The new nature is not merely the product of a desire, or even of a resolution, to do right, of mental assent to certain doctrines, of an exchange of one set of opinions or feelings for another, or even of sorrow from sin. It is the results of the presence of a supernatural element introduced into a man, which results in his dying to sin and being born again. Thus we are created anew in the likeness of Christ, adopted as sons and daughters of God, and set on a new path. We all need to be born again and made new in Christ.

May God help us to become new creatures in Him, and to accept the new light that He wants to share with us so that we can understand the old truths He desires to reveal to us.

AMEN

W. Eaton  
Australia

# POPULAR FRUIT JUICE LIST



- 1). *ORANGE JUICE is the most nutritious juice. A glass of orange juice has loads of vitamin C and folacin, the B-vitamin that reduces birth defects and may protect against heart disease. It also contains magnesium, thiamin, copper, vitamin B6 and potassium which help in high blood pressure.*
- 2). *GRAPEFRUIT JUICE comes in second with less thiamin and hardly any folacin.*
- 3). *PRUNE JUICE has some iron, magnesium, potassium, vitamin C riboflavin, copper and niacin. PINEAPPLE JUICE has half the vitamin C of orange juice, plus potassium, thiamin, copper, magnesium, vitamin B and folacin.*
- 4). *GRAPE JUICE has been shown in a University of Wisconsin research study which suggests Concord grape juice increases the elasticity of blood vessels and decreases the rate of which LDL (or bad) cholesterol oxidizes.*
- 5). *APPLE JUICE and PEAR JUICE are used most often and added to beverages. The apple juice contains a little bit of potassium.*
- 6). *CRANBERRY COCKTAIL is also limited in nutritional value, but appears to reduce the risk of urinary tract infections.*

## **References**

***The Vancouver Sun – Sun – 2000 03 20***





# HELPING JESUS



Amanda and Belinda were twelve-year-old girls who lived next door to each other. They had gone to Kindergarten together, then to primary school, and now both were in high school. Outside school hours they were usually together as well, although in the last couple of years their interests had not always been the same.

This was one of those occasions. It was Sunday morning and old Mr. Jackson, who had recently moved into the house across the road, had approached their parents to see if the girls would mind sitting with his invalid wife that afternoon. He rarely left her for more than an hour, but there was a chance for him to go out with some friends and his wife encouraged him to go.

“It’s just that she has a heart condition and needs someone available to give her medication and phone the doctor if she should have a sudden attack,” he had explained to Belinda’s mother.

“Well,” she replied, “It’s up to the girls. I’ll ask them.”

So now the girls were in Belinda’s bedroom discussing the question. Amanda was quite definite. “No, thanks. For one thing, I can’t stand being in smelly bedrooms with old ducks who keep telling you the same boring stories. For another, the boys are going to the beach this afternoon and I’ve promised to be there.”

Belinda wasn’t sure. She certainly wanted to go to the beach too, but at the same time... “Remember what Pastor Smith said at church yesterday, Amanda? He preached from Isaiah 58:7, “Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out into thy house? When thou seest the naked, that thou cover him;” Also Jesus told His disciples to, “heal the sick, cleanse lepers, raise the dead, cast out devils: freely ye have received, freely give.” Mat. 10:8 “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” Sometimes we have to deny ourselves for others. That was a good sermon he preached.”

“Yes I remember that, but this is the first

day of summer. Maybe one of our parents can go and be with her,” Amanda continued trying to persuade her friend.

“No, they asked us, not our parents and I suppose it is not very much to ask,” continued Belinda, “old Mr. Jackson hardly ever gets out for an afternoon. I think I’d like to help, really. That is what Jesus would want me to do. But you don’t have to, Amanda, I am sure I will be okay. There is really only need for one of us to be there.” “The trouble with you, Belinda,” said her friend, “is that you are too soft-hearted, or maybe it’s soft-headed! Don’t you see that if we agree this time, it will end up with Mr. Jackson wanting to go out every Sunday afternoon!” She moved crossly to the door and turned back with her hand on the knob. “Look at it this way. Old Mrs. Jackson has had her life – she is about eighty-two – so why should she stop us having ours? This is the first good beach day we’ve had for weeks, and I’m not going to miss it for anybody!”

As Amanda stormed out of the room, Belinda felt terrible. She hated quarrelling with her friend, and she did want to go to the beach, but she couldn’t help putting herself in the place of old Mrs. Jackson. She remembered Jesus word, “And as ye would that men should do to you, do ye also to them likewise.” Luke 6:31. “Amanda will be an old duck, too, one day,” she said to herself, smiling at the thought. “And I wouldn’t like to be the one who has to sit with her!” She giggled as she pictured Amanda in a shawl with a walking stick and a wizened-up face. “I bet she’ll be hard to get on with!” She sighed. “Mrs. Jackson might be, too – but I’ll sit with her.”

So, on that sunny Sunday afternoon, Amanda set off for the beach and Belinda made her way across the road to the home of the old Jackson couple.

The first thing she discovered was that she was not required to sit in a smelly bedroom. The room was cool and airy, with a quiet air-conditioner making it an attractive retreat from the heat outside. It was tastefully decorated and the walls featured a series of watercolour pictures, which she discovered had been painted by

Mrs. Jackson herself.

The lady was a real surprise! “Come in, my dear,” she had called brightly when Belinda knocked at the open front door. Having only seen her briefly beforehand as she was wheeled into the house from an ambulance the day they arrived, Belinda had always imagined her lying prone in a bed staring at the wall. But here she was, sitting up in her chair, wearing a lovely pink dress, busily engaged in some interesting-looking craftwork on the low table beside her. As Belinda entered the room, she put down her work, pointed to another chair by the door and said briskly, “Bring that up close – Belinda, isn’t it? Nice name. Come up near me so we can talk.” Here we go, thought Belinda. The boring stories begin.

But Mrs. Jackson wanted to know all about Belinda’s activities and interests and plans for the future. Before she knew it, almost an hour was gone and it had been Belinda who did most of the talking. Suddenly she stopped and said, “Sorry Mrs. Jackson, I hope I’m not boring you with all these stories!”

The old lady laughed. “I never find stories about other people boring – until the third time around!” When Belinda looked embarrassed, Mrs. Jackson nodded her head, “I know – old people keep telling the same stories. They don’t mean to. It’s just that while they never forget the stories, they forget who they’ve told them to. I do it myself.”

“I’d really like to hear some of your stories, Mrs. Jackson. I’d really like to know what it was like when you were my age.”

The old lady looked out the window. “When I was your age...” she said slowly. “Let me think.” She turned back to Belinda. “For one thing – we dressed differently. We wore long dresses every day, even while doing house work and garden work.”

Gradually the old woman began to paint a picture of her life in her youth, which Belinda found fascinating. She had been twelve years old when World War I ended in 1918. “I was the eldest of five children. My father was one of those who did not

come back.” She was silent for a moment or two and Belinda became very aware of the hum of the air-conditioner. “So, as soon as I turned fourteen, I had to go to work to help my mother bring up the younger ones.”

“What sort of work?” asked Belinda.

“Housework,” the old lady replied. “There was no washing machines or vacuum cleaners or dishwashers or food mixers, or anything like that. Everything had to be done by hand: so families with any money at all used to get a girl to help.”

Suddenly the old lady grasped the arms of her chair and sat up straighter. “Talking about modern inventions – I nearly forgot. Out in the fridge there is some apple juice and some nice biscuits. I was expecting two of you so there is plenty there.”

Belinda blushed, “Yes, well, Amanda had promised to go somewhere else so I came on my own.”

Mrs. Jackson winked. “All the more for us!”

A few minutes later a tray was set aside and Mrs. Jackson went on with her story. By the time she was eighteen, her younger brothers were working, so she decided to become a nurse.

“I sometimes think I’d like to be a nurse,” said Belinda. “Could you tell me what it’s like?”

“Well,” chuckled the old lady. “I think it’s a bit different now from when I began. But, in a way, it is still a matter of caring about people and wanting to help them. That’s what makes a real nurse.”

Belinda put her chin in her hands. “Amanda thinks nursing would be boring. She wants to be something exciting like an air hostess or a model.”

That old lady sighed. “I suppose it depends on what you mean by exciting. I had plenty of excitement when I was on a troopship during World War II. We were torpedoed and I spent three days on a life raft before we were picked up. It was exciting all right – but I don’t recommend it.”

Belinda stared. It had never occurred to her that this old lady in a quiet suburban street could have been involved in such happenings. She suddenly realised that Mrs. Jackson was still talking. “The real excitement of nursing is the same as any other job where you are helping people.

It’s seeing them overcome their problems and knowing that you have had a part in it. That’s what makes life worthwhile.” The old woman and the girl shared moments of silence.

Meanwhile, down at the beach, Amanda was having problems. There had been so few hot days that this was her first opportunity for a real sunbake. Now she could feel the beginnings of a bad dose of sunburn.

But even apart from the sunburn, for some reason she couldn’t get interested in the usual fun and games of the group. “Come on, Amanda, what’s the matter with you?” shouted Julie. “We’re going for another swim.” The group made for the water in a rush. Amanda lay on her stomach with her head cradled in her arms and pretended to be asleep. Suddenly two of the boys, who had sneaked quietly behind her, grabbed her by the hands and feet, carried her to the water’s edge and threw her in.

Usually she enjoyed such attention, but today it just seemed to make her angry and she let go with a few words, which were intended to make them wither up and wilt. But they just looked at one another in mock surprise and said, “Touchy, isn’t she?” then in chorus they began to sing, “What’s the matter with Amanda? What’s the matter with Amanda?”

“Oh, be quiet,” she shouted. “I’m going home,” And go home she did, without another word.

When the bus dropped Amanda off at the end of the street, Belinda was just coming out of the Jacksons’ gate on her way home. She walked towards the bus stop to meet her friend, anxious to tell her about her afternoon and enquire about the beach outing. Amanda was still metres away when Belinda realized that there was something wrong.

“What’s the matter, Amanda?” she asked anxiously.

Unfortunately the friendly question reminded Amanda of the taunting chorus of the boys, which didn’t help the bad mood she was in. “Everything,” she replied crossly. “I’ve had a rotten afternoon.” They walked in silence until they reached Amanda’s house.

Then Belinda said, “Let’s sit on the fence a minute while you tell me what went wrong.” Amanda dropped her beach bag on the grass and sat gingerly on the bricks. “You got sunburnt,” said Belinda. “Did the

others turn up?”

“Yes. But for some reason I felt bad about this afternoon from the moment I left home. I suppose I should have come with you. Was it terrible?”

Belinda began to laugh. “It was great – one of the most interesting afternoons I’ve ever had! Did you know that Mrs. Jackson was once torpedoed and spent three days and nights on a life raft in the Atlantic?”

Amanda stared. “That little old duck? I don’t believe it.”

“The point is,” said Belinda, “She wasn’t always old. She was once a matron of a hospital, and senior sister on a troopship during the war, and a whole lot of other things.”

“And I suppose, she tried to talk you into being a nurse too.”

“Actually,” said Belinda slowly, “She told me a lot of bad things about it. But she said that if I wanted to give my life to helping other people, nursing was a good way to do it.”

“Well,” said Amanda, “I don’t think it would be my way.”

“No,” replied Belinda thoughtfully. “But according to Mrs. Jackson, it’s not so much what we do as why we do it. She is a Christian too and she said that Jesus taught that when we are helping people who are sick, or hungry, or lonely or whatever, we are helping Him. Exactly like Pastor Smith said yesterday. When she was young she memorised a saying of Jesus. It’s something like this: ‘if you want to keep your life, you’ll lose it, but if you are willing to lose your life for my sake you shall save it.’ “

“She is right”, Amanda said. “If you keep it you lose it, but if you lose it you keep it.” she mused. “You know this may not be as silly as it sounds. When you come to think of it, that’s what happened this afternoon. I tried to keep my happiness to myself, but I lost it. You tried to give happiness away and you found it. If we all try to give our happiness to others, we will be more happy ourselves.”

“For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.” Luke 9:24.

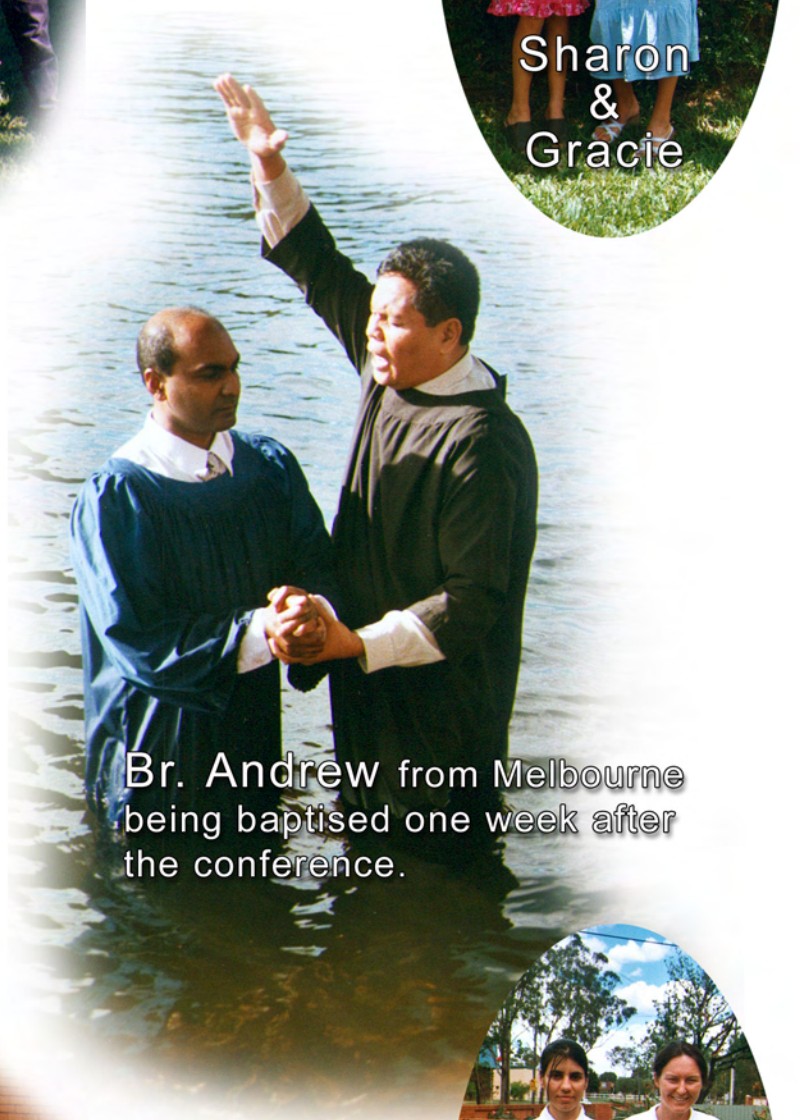
“For what shall it profit a man, if he shall gain the whole world, and lose his own soul?” Mark 8:36



Young people at the Australian Conference



Sharon & Gracie



Br. Andrew from Melbourne being baptised one week after the conference.



Joel Barnedo

Jerry Eaton

John Thiel



Joel Barnedo

Edda Tedford

Wendy Eaton

Leila Mactavish



Ari & Kerensa  
Perth, Australia

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