

THE CSDA Signet

And Thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO YAH. (Ex. 28;36)

A bi-monthly publication of the CSDA Church

Reign of Grace

It can never be repeated too often, that under the reign of grace it is just as easy to do right, as under the reign of sin it is easy to do wrong. This must be so, for if there is not more power in grace than there is in sin, then there can be no salvation from sin. But there is salvation from sin. This no one who believes Christianity can deny.

Yet salvation from sin certainly depends upon there being more power in grace than there is in sin. Then, there being more power in grace than there is in sin, it cannot possibly be otherwise than that wherever the power of grace can have control, it will be just as easy to do right as without this it is easy to do wrong.

No man ever yet naturally found it difficult to do wrong. His great difficulty has always been to do right. But this is because man naturally is enslaved to a power—the power of sin—that is absolute in its reign. And so long as that power has sway, it is not only difficult but impossible to do the good that he knows and that he would. But let a mightier power than that have sway, then is it not plain enough that it will be just as easy to serve the will of the mightier power, when it reigns, as it was to serve the will of the other power, when it reigned?

But grace is not simply more powerful than is sin. If this were indeed all, even then there would be fullness of hope and good cheer to every sinner in the world. But this, good as it would be, is not all. It is not nearly all. There is much more power in grace than there is in sin. For "where sin abounded, grace did much more abound." And just as much more power in grace than there is in sin, just so much more hope

and good cheer there are for every sinner in the world.

How much more power, then, is there in grace than there is in sin? Let me think a moment. Let me ask myself a question or two. Whence comes grace? From God, to be sure. "Grace be unto you, and peace, from God our Father, and from the Lord Yahshua Christ." Whence comes sin? From the devil, of course. Sin is of the devil, for the devil sinneth from the beginning. Well, then, how much more power is there in grace than there is in sin? It is as plain as ABC that there is just as much more power in grace than there is in sin, as there is more power in God than there is in the devil. It is therefore also perfectly plain that the reign of grace is the reign of God, and that the reign of sin is the reign of Satan. And is it not therefore perfectly plain also that it is just as easy to serve God by the power of God as it is to serve Satan with the power of Satan?

Where the difficulty comes in, in all this, is that so many people try to serve God with the power of Satan. But that can never be done. "Either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt." Men cannot gather grapes of thorns nor figs of thistles. The tree must be made good, root and branch. It must be made new. "Ye must be born again." "In Christ Yahshua neither circumcision availeth anything nor uncircumcision, but a new creature." Let no one ever attempt to serve God with anything but the present, living power of God that makes him a new creature, with nothing but the much more abundant grace that condemns sin in the flesh and reigns through righteousness unto eternal life by Yahshua Christ our Lord. Then

the service of God will indeed be in "newness of life." Then it will be found that His yoke is indeed "easy" and His burden "light." Then His service will be found indeed to be with "joy unspeakable and full of glory."

Did Yahshua ever find it difficult to do right? Every one will instantly say, No. But why? He was just as human as we are. He took flesh and blood the same as ours. "The Word was made flesh and dwelt among us." And the kind of flesh that He was made in this world was precisely such as was in this world. "In all things it behooved him to be made like unto his brethren." "In all things!" It does not say, In all things but one. There is no exception. He was made in all things like as we are. He was of Himself as weak as we are, for He said, "I can of mine own self do nothing."

Why, then, being in all things like as we are, did He find it always easy to do right? Because He never trusted to Himself, but His trust was always in God alone. All His dependence was upon the grace of God. He always sought to serve God, only with the power of God. And therefore the Father dwelt in Him, and did the works of righteousness. Therefore it was always easy for Him to do right. But as He is, so are we in this world. He has left us an example, that we should follow His steps. "It is God which worketh in you both to will and to do of his good pleasure," as well as in Him. All power in heaven and in earth is given unto Him, and He desires that you may be strengthened with all might, according to His glorious power. "In him dwelleth all the fullness of the Godhead bodily," and He strengthens you with might by His Spirit in the inner man, that Christ may dwell in your heart by faith, that you may be "filled with all the fullness of God."

True, Christ partook of the divine nature and so do you if you are a child of promise and not of the flesh, for by the promises ye are partakers of the divine nature. There was nothing given to Him in this world and He had nothing in this world that is not freely given to you or that you may not have.

All this is in order that you may walk in newness of life, that henceforth you may not serve sin, that you may be the servant of righteousness only, that you may be freed from sin, that sin may not have dominion over you, that you may glorify God on the earth, and that you may be like Yahshua. And therefore "unto every one of us is given grace according to the measure of the gift of Christ. . . . Till we all come in the unity of the faith, and the knowledge of the Son

of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." And I "beseech you also that ye receive not the grace of God in vain."

A.T. Jones, *Advent Review and Sabbath Herald*, September 1, 1896

"All ground for controversy ceases to exist, when the just claims of all the contending parties are fairly allowed. Truth is not partial and sectarian. It embraces within itself all the facts that have any bearing on the subject of inquiry in every case. We have the truth concerning any doctrine of the Bible when we are able to present a divine harmony of all the Scripture testimony pertaining to that subject."

-J.N. Andrews

LOYALTY TO THE LAW

...is loyalty to God

Ellen G. White Commentary
SERIES #1

This is the first of a new series of articles examining the writings of Ellen White as they relate to the 1888 message of "Righteousness by Faith" or, as we have come to consider it, the doctrine of "Victory." Both these phrases are found in the Scriptures, the first in several places such as Hebrews 11:7, and the second in 1 John 5:4, which reads in full, "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."

Obviously, the victory of which this verse speaks is not a military victory over one's physical enemies. The apostle writes, "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph 6:11, 12)

The victory over the "world" is victory over the things of this world: temptations, trials, and sin itself. One cannot be both a slave to the things of this world and a committed servant of Heaven, (Rom 8:7, James 4:4) therefore the beauty of the Gospel is that it brings to man the knowledge of his freedom to choose his master. Though wholly depraved of Himself, "the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great Elohim and our

Saviour Yahshua the Christ who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.” (Titus 2:11-14)

Few were more eloquent on these subjects than Ellen White, who endeavored to show, among other things, that the Law of God is not, and never has been, a burden to the people seeking a better Kingdom, but an invaluable tool designed to teach us what sin is and, by contrast, what holiness is that we should seek after it by the faith of Yahshua. Although Ellen White consistently taught the power of the Word, and that the true believer in the Gospel will never commit willful sins (even before 1888!), there are some statements that appear in a number of her writings that have the potential to cause confusion about this matter.

One of these is a document written in 1896 concerning the loyalty which believers in Christ render to the law of God and I present that here with appropriate commentary to demonstrate the consistency that is revealed in the way Mrs. White handled this most precious topic. I have attempted to actually hold my own words to a minimum in this, and to merely underscore significant points, a practice I believe any responsible commentator will practice.

My comments will appear in italics, with the original article's text unitalized

“Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God.” The standard which is to test every doctrine, every theory, every profession, is the law of God. “Whosoever is born of God doth not commit sin,” – break the law of Jehovah. If a man is born of God, he will respect the principles of the divine government, and will not wilfully transgress the law of God in thought, or word, or action. “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.” “Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.” Jesus prayed that his disciples might be sanctified through the truth, and added, “Thy word is truth.”

We note that Mrs. White begins the document by stating her premise: the Scriptures define “sin” only in terms of the Law, and one who is born again is brought

into harmony with that law, and therefore “doth not commit sin,” —break the law of Jehovah.”

The new birth is accomplished by the reception of the word of God; but those who belittle the word of God, those who cast contempt upon the law of Jehovah, place themselves under the banner of the prince of darkness. Satan began the work of rebellion in heaven by opposition to the constitution and government of God; and this is the manner of work he has carried on ever since the fall of man. Through the agency of evil men he seeks to make void the law of the Most High. “For this purpose the Son of God was manifested, that he might destroy the works of the devil.” Christ vindicated and honored the law of God, declaring that upon the principles of the Ten Commandments hang all the law and the prophets. Those who manifest disrespect for the law of Jehovah, make it evident that they have not been born again, and the truth does not abide in them.

“If we say that we have no sin, we deceive ourselves, and the truth is not in us.” This statement must be so read as to harmonize with the statement that if we are born of God, we shall not commit sin; for “if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.” “And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him.” John says, “I write no new commandment unto you, but an old commandment which ye had from the beginning.”

She then goes on to explain the way in which this harmony is achieved: “Whoso abideth in him sinneth not,” that is, does not wilfully transgress the law of God; for “sin is the transgression of the law.”

*This is precisely the way the CSDA Church explains the matter. By pointing out that the Scriptures make a clear and vital difference between willful/presumptuous and ignorant sin, (1 John 5:16, Numbers 15:27-30) all the verses that deal with this matter are made to **perfectly** harmonize. Yahweh will always forgive sin that is genuinely forsaken, but those who willfully engage in the transgression of the law scar themselves, obtain a fatal ignorance of Christ’s character from experience, and actually unfit themselves to receive the forgiveness and atone-*

ment that has been offered to us at infinite cost. (John 6:37, Heb 12:17, Mat 7:23)

But what conclusion are we to draw from the profession of those who claim to be sanctified, to be living without sin, and yet who openly cast contempt upon the law of God? They claim to possess advanced piety, and at the same time, by thought, and word, and deed, they transgress the law, and teach others by precept and example that they may sin with impunity. John tests their pretentious claims, and says, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." [1 John 2:4] "Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him." [1 John 3:6] Those who claim to be sanctified, and who at the same time openly defame the law of God, are in terrible deception, and are blasphemers of the God of heaven. John says, "Let no man deceive you; he that doeth righteousness [keeps the commandments of God] is righteous, even as He is righteous. He that committeth sin [transgresses the law] is of the devil." God has placed the transgressor of the law in the ranks of the powers of darkness, in the company of the first great apostate.

In echoing the words of John the Apostle, Mrs. White restates the meaning he conveys in his first Epistle. John does not anywhere give an excuse for willful sin; his statements regarding those who "say that [they] have no sin," (1 John 1:8) are directed specifically to those who "at the same time openly defame the law of God," either by words or actions. John is the very one who gives some of the most powerful verses that teach us a born-again Christian does not commit known sins, (1 John 3:9, 1 John 5:18) therefore his statement that some men "deceive [them]selves" by claiming to be without sin is not a contradiction, but an indictment of sinners who, while practicing known sins, are claiming to be sanctified. Clearly, this would be self-deception.

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." Even those who are striving in sincerity to keep the law of God, are not always free from sin. Through some deceptive temptation, they are deceived, and fall into error. But when their sin comes home to their conscience, they see themselves condemned in the light of the holy precepts of God's law; but they do not war against the law which condemns them; they repent of their sin, and seek pardon through the merit of Christ, who died

for their sins in order that they might be justified by faith in his blood.

This is one of the statements that those who deny the doctrine of Victory over Sin use to support their beliefs: "Ellen White said that we 'are not always free from sin,' so how can you say that if you are born-again, you will not commit sin?" Well, "we" who say this merely echo the words of the Bible, and Ellen White herself, as the earlier paragraphs—her very premise—make too clear to dispute. The problem is that the above paragraph has been taken out of its context in which the difference between willful and ignorant sin has already been defined.

"If any man sin," in the original Greek language is literally, "If any man have sinned," appearing in precisely the same tense as in this verse: "For all have sinned [past, complete], and come short of the glory of God." (Rom 6:23) Of course, we need no knowledge of Greek to be certain of this. Ellen White follows this statement by making it clear that these are they that have fallen "into error," and **"when their sin comes home to their conscience, they see themselves condemned in the light of [...] God's law."**

Obviously, if the sin has not been clear to their consciences at the time of commission, it is not (by definition) a willful sin! Like king David, it may take an outsider to point out the true nature of the transgression, (2 Sam 12:1-13) If any man has been in sin, and the knowledge of the law, or an agent of the Almighty reveals it, we are not to lose hope, we are not to feel that we are cast off, no... but at that point we are to remember that we have an Advocate with the Father, and turn to Him with humility and contrition. This has nothing to do with the case of one who, already knowing in his conscience that an act is sinful, does it deliberately and with an open spirit of rebellion. Nothing in Ellen White's writings can be used to support the idea that a sincere Christian will ever embark on such a course of action, and many quotations exist that say the precise opposite, as we have seen, and shall see.

They do not avoid confession and repentance when the neglected law of God is brought to their attention, by exclaiming, as do the self-righteous pretenders to holiness, "I am sanctified, I am holy, and I cannot sin." This is the class whom the apostle rebukes; for he says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." It is evident that where a claim to sinlessness is made, there the law of God has not been written in the heart; for the commandments of God are exceeding broad, and are discerners of the thoughts and intents of the heart.

The self-righteous pretenders are those who, when their

deeds are reproved, do not confess that they have erred, but instead say, "I am sanctified, I cannot sin!" None who truly understand the Victory doctrine take this attitude. Indeed, we are fully aware that we may err, transgressing the Law of God in ignorance, and we seek earnestly to learn if we have done such a thing and quickly put it away if such an action or tendency is discovered. The born-again Christian does not say, in an absolute sense, "I cannot sin," but instead we say, "I will not sin," which means precisely what the language conveys: we do not "will" to sin; we do not employ our wills in the transgression of the Law—and of course, the employment of **will** directly implies deliberation, choice, knowledge. When we say, "I will not sin," we are naturally speaking of those things we already know are sin, and "will" choose always to avoid it as the Scripture teaches. The Christian "cannot sin" (1 John 3:9) **willfully**—not because he is forced to be good against his will, but because his will is to avoid all that is known as transgression.

The apostle speaks words of encouragement to those who realize that they are sinners, and says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "If we say we have no sin," when our thoughts, words, and actions, reflected from the law of God, the great moral mirror, reveal us as transgressors, we make God a liar, and prove that his word is not in us.

This sentence confirms the commentary. "If we say we have no sin," when our thoughts, words, and actions [...] reveal us as transgressors," this is what the issue in 1 John, and this article by Ellen White, are about. If the "difficult" paragraph above (the one beginning with "My little children...") is placed back into the setting of this document, in which the difference between willful and ignorant sins are described, and a full explanation of John's writings is included, the Victory message is not weakened in any way, but wholeheartedly confirmed. There is consistency.

The apostle draws a sharp distinction between the condition of the avowed transgressor, who dares to live in defiance of God's law, and yet make claim to holiness, and the condition of him who, though yielding his heart to the claims of the law of God, still sees defects in his character, and bows in humility before God to make confession of sin. Paul says: "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was

dead." How dangerous is the position of men who, while claiming sanctification, still will not receive the light of the law by which sin is detected! Sanctification is conformity to the will of God, and the will of God is expressed in his holy law. Those only are truly sanctified who live by every word that proceedeth out of the mouth of God. How terrible is it to be a false light, and, while claiming salvation through the merit of the blood of Christ, to be sowing the seed of rebellion against the law of God in the hearts of men!

This adds further strength to the position, emphasizing a "sharp distinction" between the one committed to the Law of God, who, when discovering a sin of which he had not been aware, seeks the aid of the Advocate, and the one who, when his errors are pointed out, continues to deny the claims of the Law.

Paul continues, "I was alive without the law once [supposing himself to be righteous]; but when the commandment came [home to his conscience], sin revived, and [the law(?) died]." This is what many would be glad to have us believe; but it is a fatal falsehood, and we cannot believe it in the light of God's word; for Paul declares: "Sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me." The testimony of Paul was in harmony with the words of the Lord in the Old Testament; for he says: "Ye shall do my judgments, and keep mine ordinances, to walk therein; I am the Lord your God. Ye shall therefore keep my statutes, and my judgments; which if a man do, he shall live in them." "And I gave them my statutes, and showed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. But the house of Israel rebelled against me in the wilderness; they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my Sabbaths they greatly polluted; then I said, I would pour out my fury upon them in the wilderness, to consume them." "For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them."

The Sabbath, of course, is but one example. Any violation of either the letter or the spirit of the law reveals a heart out of harmony with the atoning power of Christ's blood. It is in coming to know the heart of God, as revealed in Christ,

that the beauty of the Law becomes apparent, and we find our characters being refined by obedience that is rendered in love. The heart that walks this path is as far from committing willful sin as the east is from the west—for that is how far away our confessed sins have been removed from us. (Psalm 103:12)

Paul waged no war against the commandments of God because of the sharp work they had done in detecting his sin; but, although he was condemned to death by the sentence of the law, he exclaims, “The law is holy, and the commandment holy, and just, and good.” Those who wage war against the commandments of God make it manifest that their minds are carnal; for “the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh can not please God.” But even when we stand in defense of the law of God, and in opposition to the world, who are making void that law, and who are coming under the temptation of the enemy of God, yet we are not to say that we have no sin, but in meekness repent of sin, and make confession of our shortcoming before the Lord. The law points out our defects of character, but when we see that we have come short, we shall not feel like berating the law which has condemned our sin, we shall not be disposed to call the commandments of God a yoke of bondage, but, like Paul, we shall acknowledge our sin, and self will die. For “if any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.”

Ellen White rounds off her article by applying the principle that “whosoever is born of God doth not commit sin” to those who claim to be saints of God, yet violate His commandments (including the Sabbath). The entire force of her argument rests on the **fact** that one who is truly born again will not deliberately break the Law. If we say, “A Christian may sometimes willfully sin,” then we are denying the argument made by Ellen White, and give excuse to the Sunday-keepers who violate the Law of God concerning the Sabbath, often even after being shown that it is a Biblical doctrine.

But no, the Bible teaches that a Christian does NOT willfully sin, and it is by using this teaching that Ellen White makes the point, “Those who wage war against the commandments of God make

it manifest that their minds are carnal.” But to those who are ignorant of the Law, and then become convicted of its validity, we are not to pronounce condemnation, but rather invite them to confess that they have erred, and go to the Advocate to receive evidence of pardon, and then go forward in obedience. We are not to pronounce condemnation for this simple reason: we ourselves are not guaranteed to be free from error, and just as there are those who sincerely keep Sunday as a holy day, so we may be sincerely violating some principle of Heaven, and the same Advocate that redeems those who are convicted of the major points of the Law (like the fourth commandment) exists to facilitate our own walk toward the “fullness of the stature of Christ.” (Eph 4:13) It is “**when** we see that we have come short,” that this applies – and only then; it is not, by any means, justification of those who already know they have come short, and continue to jump off the Temple’s pinnacle, expecting to be caught by the angels. (Mat 4:6, 7)

The Sabbathkeeper, of course, will have already committed himself to the Law of God, and should be (must be!) aware that this commitment extends not only to the Sabbath, but to **every** point of the Law, (James 2:10) and this is what gives Biblical force, infinite force, to the principle underlying this statement: “All who claim to be Sabbath-keeping Adventists, and yet continue in sin, are liars in God’s sight.”

With that sentiment we can do nothing but wholeheartedly agree.

David Aguilar

Victory Over Sin... Through Faith in Christ

The condition of eternal life is now just what it always has been,—just what it was in Paradise before the fall of our first parents,—perfect obedience to the law of God, perfect righteousness. If eternal life were granted on any condition short of this, then the happiness of the whole universe would be imperiled. The way would be open for sin, with all its train of woe and misery, to be immortalized.

"It was possible for Adam, before the fall, to form a

righteous character by obedience to God's law. But he failed to do this, and because of his sin our natures are fallen, and we cannot make ourselves righteous. Since we are sinful, unholy, we cannot perfectly obey a holy law. We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us. He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us, and now he offers to take our sins and give us his righteousness. If you give yourself to him, and accept him as your Saviour, then, sinful as your life may have been, for his sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned.



"Your only safety is in coming to Christ, and ceasing from sin this very moment. The sweet voice of mercy is sounding in your ears today, but who can tell if it will sound tomorrow."

- Ellen G. White

"More than this, Christ changes the heart. He abides in your heart by faith. You are to maintain this connection with Christ by faith and the continual surrender of your will to him; and so long as you do this, he will work in you to will and to do according to his good pleasure. So you may say, 'The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.' So Jesus said to his disciples, 'It is not ye that speak, but the Spirit of your Father which speaketh in you.' Then with Christ working in you, you will manifest the same spirit and do the same works,—works of righteousness, obedience."

"The faith essential for salvation is not mere nominal faith, but an abiding principle, deriving vital power from Christ. It will lead the soul to feel the love of Christ to such a degree that the character will be refined, purified, ennobled. This faith in Christ is not merely an impulse, but a power that works by love and purifies the soul. It accomplishes something, bringing the soul under discipline, elevating it from defilement, and bringing it into connection with Christ, till it appropriates his virtue to the soul's need. This is saving faith."

"Where there is not only a belief in God's word, but a submission of the will to him, where the heart is yielded to him, the affections fixed upon him, there is faith,—faith that works by love, and purifies the soul. Through this faith the heart is renewed in the

image of God. And the heart that in its unrenewed state is not subject to the law of God, neither indeed can be, now delights in its holy precepts, exclaiming with the psalmist, 'O how love thy law! it is my meditation all the day.' And the righteousness of the law is fulfilled in us, 'who walk not after the flesh, but after the Spirit.'" "Many hold faith as an opinion. Saving faith is a transaction, by which those who receive Christ join themselves in covenant relation with God. A living faith means an increase of vigor, a confiding trust, by which, through the grace of Christ, the soul becomes a conquering power."

"How often those who trusted the word of God, though in themselves utterly helpless, have withstood the power of the whole world,—Enoch, pure in heart, holy in life, holding fast his faith in the triumph of righteousness against a corrupt and scoffing generation; Noah and his household against the men of his time, men of the greatest physical and mental strength and the most debased in morals; the children of Israel at the Red Sea, a helpless, terrified multitude of slaves, against the mightiest army of the mightiest nation on the globe; David, a shepherd lad, having God's promise of the throne, against Saul, the established monarch, bent on holding fast his power; Shadrach and his companions in the fire, and Nebuchadnezzar on the throne; Daniel among the lions, his enemies in the high places of the kingdom; Jesus on the cross, and the Jewish priests and rulers forcing even the Roman governor to work their will; Paul in chains led to a criminal's death, Nero the despot of a world empire.

"Such examples are not found in the Bible only. They abound in every record of human progress. The Vaudois and the Huguenots, Wyclif and Huss, Jerome and Luther, Tyndale and Knox, Zinzendorf and Wesley, with multitudes of others, have witnessed to the power of God's word against human power and policy in support of evil. These are the world's true nobility. This is its royal line. In this line the youth of youth of today are called to take their places.

"Faith is needed in the smaller no less than in the greater affairs of life. In all our daily interests and occupations, the sustaining strength of God becomes real to us through an abiding trust..." "As a shield from temptation and an inspiration to purity and truth, no other influence can equal the sense of God's presence. 'All things are naked and opened unto the eyes of him with whom we have to do.' He

is 'of purer eyes than to behold evil,' and cannot look on iniquity. This thought was Joseph's shield amidst the corruptions of Egypt. To the allurements of temptation his answer was steadfast: 'How can I do this great wickedness, and sin against God?' Such a shield, faith, if cherished, will bring to every soul... "Through faith in Christ, every deficiency of character may be supplied, every defilement cleansed, every fault corrected, every excellence developed.

"Ye are complete in him."

"Prayer and faith are closely allied, and they need to be studied together. In the prayer of faith there is a divine science; it is a science that every one who would make his life work a success must understand. Christ says, 'What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.' He makes it plain that our asking must be according to God's will; we must ask for the things that he has promised, and whatever we receive must be used in doing his will. The conditions met, the promise is unequivocal.

"For the pardon of sin, for the Holy Spirit, for a Christlike temper, for wisdom and strength to do his work, for any gift he has promised, we may ask; then we are to believe that we receive, and return thanks to God that we have received.

"We need look for no outward evidence of the blessing. The gift is in the promise, and we may go about our work assured that what God has promised he is able to perform, and that the gift, which we already possess, will be realized when we need it most."

"We do not value the power and efficacy of prayer as we should. Prayer and faith will do what no power on earth can accomplish. We are seldom, in all respects, placed in the same position twice. We continually have new scenes and new trials to pass through, where past experience cannot be a sufficient guide...

"The temptations to which we are daily exposed make prayer a necessity. Dangers beset every path."

"As workers for God, we must reach men where they are, surrounded with darkness, sunken in vice, and stained with corruption. But while we stay our minds upon him who is our sun and our shield, the evil that surrounds us will not bring one stain upon our garments. As we work to save the souls that are ready to perish, we shall not be put to shame if we make God our trust. Christ in the heart, Christ in the life, this is our safety. The atmosphere of his presence will fill the soul with abhorrence of all that

is evil. Our spirit may be so identified with his that in thought and aim we shall be one with him."

"He whose trust is in God will with Paul be able to say, 'I can do all things through Christ which strengtheneth me.' Whatever the mistakes or failures of the past, we may, with the help of God, rise above them. With the apostle we may say:— "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Ellen G. White, *Review and Herald*, November 11, 1915

HIGHER GROUND

*My heart has no desire to stay
Where doubts arise and fears dismay
Though some may dwell where these abound
Yah plants my feet on higher ground.*

*Yah lifts me up, therefore I stand
by faith on heaven's table-land
A higher place cannot be found
Yah plants my feet on higher ground!*

THE CSDA Signet

A Publication of the CSDA Church

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